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# THE NEW ERA

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## in home and school

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

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United States: Lucile Lindberg

Editor: Elsie Fisher

32 Earls Road, Tunbridge Wells, Kent.

### *Editorial*

We apologise for the lateness of this January issue. It appears as though we should not in future have a January issue as delays in the post getting copy back from the printer entailed sending articles without the writers seeing their proofs in order to go to press at all. In addition we had a disappointment in that we had to cancel an article and, therefore, waste an extremely well written editorial article which again was so delayed in getting to the printer that it was not set up in type. We did consider cancelling the issue, but having not informed our readers we decided to go to press. The article which we are printing by Mrs. Greenway about her experiences at High Wick will in itself justify the issue, as it is a description of a practical experiment brilliantly succeeding partly due to the writer's ability to modify theory when faced with living situations.

The delightful opening paragraph where Mrs. Greenway describes how she prepared her material and arranged the room in accordance with her own aesthetic sense and then found that she was making no impact on the children gives us great insight into all the teaching situations. The suggestion that with these psychotic children she was at first more an agent than a person and her efforts first to break into their repetitive activity offers insight into teaching situations with students considered normal. If only all school-rooms could be thought of as a refuge by their inhabitants. . . .

## *Report on my work in the school at High Wick Hospital 1961-65*

*An account of imaginative experiments with  
children, many diagnosed as psychotic,  
in a hospital setting.*

E. Greenway

### **Introduction**

When I came to High Wick I had taught in many types of schools — from old-fashioned state schools in slum areas to exclusive private boarding schools, and in each one I made sure that my classroom was clean, orderly and decorated in a way which was pleasing to my aesthetic sense. I always had a syllabus or a project in mind before providing the right stimuli for the teaching/learning process to begin. Somehow, it always did begin, and always gathered momentum, as much by the children's own efforts as by mine. Of course, there were difficulties on the fringe, but there was a pattern of progress for the majority, and it was on this pattern that I based my concept of teaching.

As I had worked with the children at High Wick, for a while, as a Housemother, I realised that this pattern would have to be modified, but, until I actually began to work as their teacher, I did not realise just how much.

All of them had been diagnosed as 'psychotic' or 'query psychotic', but there was a wide range in the degree of their disturbance.

I had gathered that they were mainly at a stage where they could best learn through play, so I carefully prepared my little room with sand, water, plasticine, clay, paint, scissors, glue, crayons, wendy house, soft toys, little dolls and some push/pull toys. This, I thought, should provide for free expression at various levels, some creative activity and some fantasy play. I also had a record player to help if singing, dancing or relaxation were needed. I had put a tank of goldfish on a shelf; and some pictures, which I had painted myself, were on the walls.

In some odd way, I knew it wouldn't work, but I made myself believe that it would, because I had nothing else to offer, and if they rejected this, then what could I do?



In they came. The sand was scattered round the room, the water was tipped on to the floor, the powder-paint was poured into the fish tank: a large boy of 9 — angry at having been disturbed — jumped straight into the doll's cot and broke it: one little girl began to bash the soft toys with a brush: the small dolls were chewed: another girl painted her legs: and two boys had a fight as to who should play the record player! As for me, instead of calmly directing activities, and making encouraging remarks, I was pushed, pulled, kicked and pinched. At the end, I stood with my back to the wall, feeling vaguely dispirited and slightly angry — and I remember thinking — somewhat aggressively — that I'd like to take all the apparatus away and have just one child with me in an empty room, and teach it from scratch. Possibly my motives were wrong, but I still think it might have been a good idea, because these children had so quickly imposed their inner chaos on to my ordered environment, and I had been unable to counter this onslaught because my presence had no real impact on them.

At this stage there was no question of teaching *skills* (which I still think can be best taught either individually or in pairs) as I had not yet even begun teaching them *how to learn*; but it was necessary to give some thought to arranging smaller groups. This was difficult, not only because there was such a wide range of abilities, but also because the children were either uninterested in each other, or tremendously jealous and sometimes afraid of each other.

However, I made three rather fluid groups:

1. the non-starters: that is, those who usually lay about, rocking and sucking their fingers; indulged in bizarre, repetitive and seemingly pointless activities, such as flicking, spinning, or water-pouring; and had little or no speech;
2. those who used, or had some understanding of speech and were more in touch with their environment, but whose range of activities were limited because of their fears and fantasies;
3. those who were slightly more controlled and those who had begun a little selective learning. For example, one boy of 8 could read any name on buses or stamps but wouldn't attempt to read even the simplest book: another boy wrote reams of absolute nonsense in grandiose language — the sort

of child about whom teachers write 'he could do better if he tried'.

## Group 1

With group 1 I did not feel sufficiently adequate to be alone without apparatus, so I always had sand, water, paint, sensory toys and dolls around, although they were either ignored, or used so inappropriately that I was often tempted to put them away. However, when I once did *not* provide water, one boy, who had a passion for pouring it, simply urinated into one sandal and poured the result into another.

The following children were more or less typical of the — I hesitate to say permanent, but certainly longterm group 1.

**Martin.** At 5 years, his main occupation was spinning any round object he could find, and doing a kind of cossack style jump. He made gurgling and clicking noises and sometimes had outbursts of crying. Now, after two years at High Wick, although he is a much brighter-looking, happier child who has lost his need to spin things, his activities are still limited to sand and water play, climbing and jumping. Under pressure he will sit at a table and build a small tower with bricks, and 'do' the posting box and form-board by the trial and error method — usually without really looking.

**Mark.** At 5 years he had spoken in telegraphic speech, but then relapsed into silence. He liked to sit on the ground, 'feeling' whatever was to hand, whether it was dust, water or some object he had picked up. He liked rocking to music, and made singing noises. Sometimes he cried inconsolably, usually rejecting offers of sympathy. He was inclined to throw things away from him. Now, at 7 years old, he looks brighter, walks better, rides a tricycle and does less throwing, but in school he prefers to be on his own, climbing, on the rocking boat or at the sand tray. He still throws the toys across the room, and seems to get little if any pleasure from them, although if I stay with him he is well able to use many of the sensory toys.

My main aim with these children was to break into their repetitive activity (or apathy) and then to supply them with some other pleasure. It had to be



'primitive', e.g. (i) pulling them round on a blanket whilst singing a song about a train; (ii) rocking them to the tune of 'Rock-a-bye-baby'; (iii) jogging them on my lap to the tune of 'Donkey Riding'; (iv) playing on the see-saw. All these methods involved touch, movement and sound, and all involved me as a body (not necessarily as a person). I also used biscuits, sweets and drinks, so that they began to come to me for the pleasurable sensations afforded by both games and food. If I didn't provide them immediately, they pulled me, and pushed away any child who was having my attention. I found the words of songs unimportant, but the rhythm either appealed or it didn't — there were no half measures.

Next, having made them notice me, I tried to impose some control over the pace at which they did things. For instance, Richard (3 years old) used to laugh hysterically and writhe like an eel whenever I touched him, so I persuaded him to sit on a table, while I stood in front of him, and slowly raised his arms upwards, saying 'Up', and then downwards, saying 'Down'. At first he struggled, but now does it quite calmly, looking at me directly and seriously.

Another boy used to run everywhere, so I made him walk in front of me, and we walked 'in step', to a slow tune. We did many things of this kind — sitting, putting hands flat on the table, lying still on the mat, walking along a balancing bar, climbing, using a tricycle and a scooter. In the initial stages many of these activities seemed a bit 'silly', and I had no idea, at the time, as to why I was making the children do them. I only had the basic that I was teaching them self control, which I now believe is at the root of all my teaching here. Their lack of interest, their distractability, their visual and auditory avoidance, their aimless flitting to and fro, and their lack of speech, often made it difficult to know what to do next. Finding myself in a room with four or five of such atypical children for as long as three quarters of an hour, it was often a question of doing whatever came into my head, rather than having a definite plan of action. I was trying to increase the range of their activities, without their realizing that I was curbing their previously exclusive occupation. Whilst still remaining with some of them, more of an agent than a person, I began to feel the beginning of a more personal relationship. Without really understanding their needs, I had tried to respond to

their cues, and by giving them some satisfaction, and the gentlest of control, I began to have some meaning for them even outside school.

For instance, before Richard came to school he rejected all my offers of friendship, but after a few sessions with me he began to run towards me whenever he saw me, pull me to the school, and try to make me open the door. Once, he caught sight of me on the roof, sun-bathing, and he stretched up his arms and did his best to climb up to me. Mark too, used to kick me when I approached him, but after getting to know me in school, his kicking and hairpulling became only playful, and later he often looked up and smiled at me. They seemed to welcome contact once they were satisfied that it would not be stressful.

The third stage was probably started too soon, but the very early stages can become boring (because the progress is almost imperceptible) and perhaps if I had waited until the child was ready to go on, that time would never have come. I began to introduce short periods of sitting at a desk, and attempted to acquaint them with scribbling with crayons, painting, bead-threading, peg-boards, and other sensory toys. The lack of interest was apparent. There seemed to be no pleasure in the intrinsic qualities of the toys, and no curiosity about the play possibilities. More often than not, the child went away, looked away, or pushed the toys away from him. Sometimes they showed anger, anxiety or distress, but this was slowly overcome, and most of them learned to use a number of sensory toys appropriately.

I am not going to write more on this group, because, having trained them to sit still, to look, to listen, and to imitate, there remain two enormous obstacles to further progress, namely, the evidence of impaired perceptual faculties, and the entire or nearly entire lack of speech. (The one child, David, who definitely moved on from this group, did so mainly because of the great improvement in speech.) Without knowing the nature and extent of these disabilities, it is difficult to know what sort of educational programme should be presented to them next.

## Group 2

From a teacher's point of view, Group 2 seemed to



provide a more fascinating and stimulating challenge because the children showed curiosity and intelligence. They were often busy — absorbed, for quite long periods, in some self-chosen occupation: but unfortunately it was usually of a bizarre nature, repetitive, and with little apparent meaning to anyone except themselves; e.g. Christine (8) — a non-talker — would play with the small dolls, undressing them, putting them in the bath or on the toilet (in the doll's house) over and over again: Lorel (8) would draw dozens of pictures of the insides of heads, or of rats: Lorraine (7) would cut out paper trousers or make clay hammers over and over again.

I continued to have a Play Group setting for them, because none of them had had any experience of school of any kind, and it would not have been meaningful to them at that stage. They were rather messy and destructive, but then another element became more prominent — that of playing things out; at first in an absorbed, solitary way and then with increasing verbalization. At the time I couldn't see that it was leading anywhere, but looking back I know now that it was of great value to them and could not have been by-passed, although, as I wearily scrubbed walls, scraped at weird mixtures of flour and powder paint caked on the furniture, mopped up pools of red paint, disinfected toys smeared with faeces, and swept up sand, I often thought to myself that these children needed something, but certainly not a teacher!

On the whole, they were a roughly clinging, insistently demanding group: they all wanted my sole attention, until they became absorbed in what they were doing. However, gradually, in spite of having to share me, school began to have a special significance to them, perhaps because of the 'playing out', which I mentioned. Some more examples of this were:

**Lorraine** outside school hours was 'being a boy' and wearing a home-made penis. In school I told her that it was nice to be a girl, because when she grew up she might be a mother and have a little boy to look after. She then spent long periods 'being a mother' and preparing food for father and baby. At one time, when she was collecting hammers, she first made 14 of them out of clay, and then decided that they were people, some of them her babies. Another time she played at being left behind in High

Wick when all the others had gone home.

'One little girl all by herself at High Wick.  
Why has she been left?  
Why's she upset?  
She's banging her head.  
There's no-body to look after her.'

Me—We wouldn't leave a little girl by herself.  
There would always be a Housemother  
and a Night Nurse.

L.—You want to telephone? (In a different voice.)  
Will you pick her up? She's crying. Thank you.  
Bye-bye, Night Nurse. Daddy will pick you up.  
I'm sorry but your Dad can't pick you up this time. He can't because it's clouding over . . .  
I'll take you when it's Summer — Easter . . .

**Lorel** was pre-occupied with animals and made innumerable models in clay and paper: in school, I had to help her to make cages for them all. She was refusing to wear shoes, and in school she often painted her feet and legs; and she played with the small dolls whose feet had been chewed so that they couldn't be made to stand. She said they were her father and mother (by whom she had in fact been rejected).

**Clifford** (who didn't talk at the time) and **Stephen**, an intelligent but very anxious boy, usually fought, but once played together for several sessions making large paper parcels secured by yards of sticky tape: they derived great satisfaction from this and exchanged many knowing glances, and giggled together.

**David** — 8 years — was not then able to play in this way. He suffered from diarrhoea and was always in and out of the toilet. He was often quite manic — jumping, turning somersaults, climbing on the window-sills, tearing down pictures, and often pinching me or bumping his head against me. However, once when he was washing his hands he filled the sink with water and I threw a ball into it. He liked the splash and said, 'Nother ball'. So we had quite a game. He told me to put on a certain record, and whilst I did so, he got undressed and climbed into the sink — there he was quite relaxed and seemed happy.

As much as possible I tried to allow free



expression — I neither encouraged nor restrained, but I was always honest with them. For instance, I never pretended that I either liked or understood what they were doing, if I didn't. Nevertheless I felt that I had to let them know that I was 'on their side'. I often said 'I want to be your friend. I want to help you to learn things.' I played with them outside school, and talked to them whenever I saw them. They began to know me.

Once, when I had suggested that they played with brown clay, there was an unexpected response: one child said 'I'll make a cat' (but she did not), another asked 'What shall I do with it?' Then he picked up a piece, let it drop, and went to wash his hands. The others ignored it. I gathered that they did not want my sanction for regression, and I think it was then that I decided that without interpretation there was a limit to the value of free play, and that I must try and teach in the more accepted sense.

At first I met with apathy, avoidance, and very ingenious active resistance from everyone. Up till then, I had let them do what *they* wanted: in fact, I suppose I was delighted that they were enjoying school, as they seemed to be. At that stage I didn't really believe that it was possible to teach them, so my efforts were very tentative, and I was very gentle, and very patient: nevertheless, either my own desire to succeed or my years of experience as a teacher also made me very determined. I went on presenting whatever material I could think of which might lead to writing, reading and number work. I found myself filling book after book with 'all my own work'. I worked beside them, hoping to catch their interest. I drew pictures of the children and wrote their names, drew letters and numbers, then changed them into 'amusing' pictures; I illustrated events from their lives, made patterns, drew families, food, houses, room, animals, etc. I persuaded them to look at them, to talk about them, see that they could be labelled and counted, compared and contrasted . . .

Only odd, isolated bits seemed to interest them. Clifford scribbled over the picture of a 'Daddy'; Lorel's ears pricked up at the mention of any animal; Lorraine was fascinated by the words 'tin pot house', and David (who had had his leg in plaster) took a fancy to the picture of a leg in the Alphabet Box. However, the 'bits' began to accumulate, and the interest in 'school-work', as I

began to call it, increased. Instead of galloping round the room, David would spend ten minutes or more looking for the box which contained his favourite pictures, and another ten minutes spreading them out and looking at them. He always flicked the cards with his hand or a piece of wire, then sat on them for a few seconds, before putting them back on the desk. Christine used to touch every card to her ears or tongue, before placing it in its right place on the desk. Pre-reading and Pre-number apparatus — of the attractive and self-corrective type — became quite popular with Clifford and Stephen, who later moved to group 3. Lorraine used to pretend that she was the teacher and would repeat what I said to her home-made rag doll. As she was a good 'mimic', this was often amusing. Lorel would often only 'work' if I let her pretend to be a rat, speaking in a squeaky voice and crouching on the floor. It was all a bit odd, but I began to set some standards, and some limits. I even tried some group activity — finger-play, singing, and story, but then, as later, some of my best prepared lessons were dismal failures. Although I called them a 'group' they were really a collection of individuals, and although they were acutely aware of each other their play was always solitary, or with me. Once I sat them on chairs in a circle, for story-time. After a few seconds David began to gambol about, then he climbed in and out through the window, knocked over a chair, and began somersaulting round the room. Lorraine started to shuffle her chair further and further away from the circle, until she was by the wall from where she shouted 'Miss!' 'Hello!' 'Clispies . . . what's Clispies?' Lorel was swinging her legs, and 'accidentally' kicking me every now and then. Ricky began to laugh hysterically, and Ann stood up, fluttered her hands and made a noise like a humming top. Needless to say I did not finish the story. It was clear that words were not very meaningful to them and their interest was limited to themselves alone.

I began to put something on each child's desk, and all the equipment was easily available so that they could help themselves to whatever interested them. This meant a lot of work for me, tidying up, and sorting out after they had gone, because it was a long time before I persuaded them to put things back in their right place. At first, they acted with complete disregard for property. They used dozens of books, scribbling on a page here, a page there. They chewed all kinds of things, and often bent the



picture cards they liked. In spite of my trying to direct them, they continued to use school for their own specific purposes. It was often difficult to understand these purposes, or to sidetrack them. For example, David used to say over and over again, 'Draw pinks' and would colour everything pink. (It was not until much later that I found out that his mother had a pink nightdress and a pink hot-water bottle and that he had been in her bed one Sunday morning when his daddy had brought in the tea-tray. Later, he was able to draw all the relevant objects and name them, so I pieced the story together.) By adroit questioning, Lorel would try to get me to talk about her 'favourite topic'; she developed at different times a persistent cough, a terrible itch, an insatiable thirst, the need to go to the toilet every few minutes, an aversion to certain letters or words, a compulsion to keep saying 'bicycle' or 'Beatles' guitar' — all of which prevented me from teaching anything she didn't want to learn.

As these children made a stronger relationship with me, and as I grew to understand them better, they made considerable progress, and I became optimistic, thinking that eventually they would be able to read. Each child seemed to have something, such as manual dexterity, or an extraordinarily good memory. David could do a fairly complicated jig-saw from any angle: Lorel was observant, asking such questions as 'Why are there two kinds of fours?' or 'Why is nine like six upside down?' Lorraine quickly learned many letter-sounds, and could check her work by referring to a 'master card'. However, this optimism was quite unrealistic and none of them was able to maintain a steady rate of progress. Even where there seemed to be no specific disabilities, their overwhelming anxieties claimed most of their energy. Most of them will spend their lives in a sheltered environment away from home, where the ability to read, write and do sums will not be necessary. However, even these children were able to gain some personal satisfaction and some degree of self-control in the school setting.

Although I talk about three groups, these were, in fact, very flexible — anyone was welcome to come in so long as they were not disruptive, and anyone could go out if they felt that they must, although I did not encourage them to go. Older ones left, and younger, less able ones arrived. No-one ever wanted to go down, but several children — notably David

and Christine — promoted themselves to the next group, simply by constantly coming in and settling down to work. These two now come in with group 3 although their work and behaviour is of a much lower standard than that of the rest of the group. I tolerate them because it is good that they should identify with the 'big boys', and the fact that they very much want to be in school gives me some bargaining power. For example, I say 'You may stay in school only if you do this work — like the rest of the group.' Some children have made real progress and been moved up one group: some others, in spite of increasing age and size, have remained in the same group, usually the middle one. From time to time I have had to exclude children and teach them individually: Lorel — because she was excessively clinging, aggressive and destructive, and masturbated continually; Lorraine — because her fears and jealousies caused her to have frequent panic states; and David — because of hyper-activity and aggression towards me. Of these, David is the only one who has returned to the group.

For the middle period of my stay here I had an assistant teacher who mainly dealt with group 1, except for Wednesday afternoons, when I had a Play Group for them. Even then I was never able to keep to the right numbers: there should have been five children, but more often than not there were nine. I think the reason was that I felt I couldn't turn anyone away from school if they genuinely wanted to come in — and they were so persistent! I remember David banging his head on each door and window and crying 'Open the door!' over and over again! We could really have kept three teachers busy. Most of the time, I have had to choose — short periods with smaller groups, or longer periods with larger groups. I usually chose the latter. Neither is ideal, but, sufficient to say here that Lorel who has had my undivided attention for half an hour a day for a year has learnt considerably less than those who have had to put up with as many as eleven other children in school with them.

In many ways it would have been much easier to have kept rigidly to groups and time-tables, but it was the children's school as well as mine, and I was glad that they used it even if only on a 'primitive' level, as it were, so long as they didn't mis-use it! This means that I had to tolerate:

**Richard** (Group 1) — coming in for a jump on the



trampoline;

**Stevie** (Group 1) — coming in saying 'You are a good boy. You want to come to Greenway's school. You want to do a puzzle.'

**Christopher** (Group 2) — coming in, in search of bits and pieces to play with; 'Christopher is staying in school — play with plasticine.'

**David** — coming in because he finds the smell of the hamsters irresistible.

**Timmy** — who isn't having any school at present, walking in, saying 'You want to come to school.'

### Group 3

Nevertheless, from these very flexible arrangements, there did emerge — about 2½ years ago — the nucleus of a very definite group 3, five boys who knew little or nothing, Brandon, Stephen, Clifford, Peter and Robert. Their progress — in every way — has given me tremendous satisfaction. They have been joined by Nicholas, Ian, David and Christine, as well as having to tolerate Timmy and Christopher in the mornings, but it is about the first five that I shall write mainly in my description of group 3.

Their progress has been neither smooth nor steady — there have been constant battles and many attempts to regress, but little by little their resistance to learning has weakened, and there has developed a strong desire to reach 'normal standard'. It would take too long to give the school record of each child and so I shall try to show the progress of the individual through the development of the group. Although school-work has certainly been the 'raison d'être' for the existence of the group, it has had many by-products of equal importance.

Two events influenced the physical beginnings of the group, (i) a new school-room away from the house, and (ii), a fatal accident to one of our younger children. On the first day in the new room, one child locked the door and said 'We're safe now', and others kept getting up to check the doors, windows and light switches. Even the toilet had to be flushed from time to time, as though to make sure that everything was all right. The new school-room continued to be thought of as

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a refuge —

**Brandon** 'Im having trouble with my housemother —  
I think I'll come in here and work.'

**Robert** 'Let me in! Stephen's teasing me.'

But gradually it became more than a refuge, it became a place where they could play things out (reminiscent of group 2). Even when they were fairly articulate, there were still some situations which were 'acted out' rather than discussed. After a conversation about death, for example —

**Brandon** 'Let's paint the windows! It will be very decorative. Nobody will be able to see into our school then.'

The others got up and began to paint the windows.

**Brandon** 'I think it's very naughty to paint these new windows. My uncle wouldn't let me paint his windows.'

**Stephen** 'I think it's very naughty, but I feel like being naughty. I'm going to paint my hand blue. Look, Clifford, you do it!'

**Peter** began to scrub the paint off the windows, saying 'This school is a place of learning. High Wick is a place of sleeping.'

This was at a time when there were strong guilt feelings about sex-play in the bedrooms.

Much later, during the week when the cook was leaving, one of them picked up a piece of plasticine. Normally, by this time, none of them would play with such babyish things, but one after the other (except Brandon) they took plasticine and began making all kinds of food. They emptied some drawers and used them as ovens, saying 'It's all for you, Mrs. Greenway, do you like it?' This play was repeated during three days, and suggests that they were aware that they were affected by the same environment.

When I first created this group I had to establish my position, and this meant that they had to come to terms with me as an authority figure. Whilst I had to hold out against their hostility and negativism, I made sure that I was never threatening or

frightening. At first they did not know how to verbalize in any kind of conflict — they could only fight, scream, cry, destroy something, run away or withdraw; but gradually they were able to say, 'I don't want to do that now, I'd rather play with the money.' 'I don't want to do the colouring — it will take too long'; 'Why do I have to start at the top?' (when learning to write); 'I can't stop laughing, so you'll just have to put up with it.'

They didn't accept me at first:

**Brandon** 'I must be allowed to be happy. I'm upset by this change. Why can't we do exactly what we did with Mrs. C.?' (their previous teacher.)  
'Mrs. Greenway is too bossy.'  
'We're not going to do what she tells us.'

**Marion** 'No, it's not her school, anyway. It belongs to the Council.'

**Jamie** 'Let's break her records!'

I made use of such situations to let them know that whatever they did I would still be their friend, and that I was going to try to help them by teaching them as I had taught many other children, because this was my work.

It was often amusing how, between us, we began to clarify the teacher's role, as distinct from that of the housemother or the therapist,

**Lorel** snatched a 'father card' from a Happy Families pack, and tore it.

**Me** 'Just because your father left you, that's no reason to tear the card.'

**Lorel** 'How you know that's why I did it?'

**Me** 'I just guessed.'

**Lorel** 'You very good therapist.'

**Me** 'I'm not a therapist. I'm a teacher.'

**Lorel** 'Is that why you not let me talk about my worries all the time?'



**Stephen** crumbled his biscuit over his work.

**Me** 'No wonder your Daddy gets cross with you sometimes.'

**Stephen** 'Don't talk about daddies.'

**Me** 'Why not? You wouldn't like mummy and daddy to forget about you and not send parcels.'

**Stephen** 'She's got other children.' (Actually, one.)

**Me** 'My mummy had five children and she loved them all.'

**Stephen** (laughing, genuinely amused) 'Oh, stop it, Mrs. Greenway!'

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**Robert** was always threatening to urinate on the floor and show his penis. When he did so, once too often, I was exasperated and said 'I will not allow you to do that again this is not the same as therapy; this is *school*.'

Even when they vaguely understood the set-up and knew what I wanted them to do, there was a noticeable lack of motivation, and there was no basic knowledge on which to build. Some of them seemed to have missed the whole range of pre-school activities. This was not perhaps so noticeable at the beginning, because I was teaching them almost as infants, but later I remember, for example, Peter, who was playing with interlocking plastic letters. I said 'Let's make a word!' To which he replied 'What do you mean? What is a word?' No-one understood 'Make a line!' 'Find a space for yourself!' 'Take your turn!' 'Go from left to right!' And number language meant nothing to them.

Perhaps I should give a brief description of my early impressions of these boys, and of the way they used to cope with their problems.

**Brandon.** 12 years. His father is Jamaican, his mother English. He witnessed many quarrels before his father left home. When he was about 4, he was left alone with harsh paternal grand-parents while his mother was away in hospital having another baby. He suffered a great deal. When his mother

returned, he was almost like an animal, crawling on the earthen floor and making guttural sounds. He was referred to High Wick — his behaviour having become unmanageable — when he was 6½ years. He had been encouraged to paint and draw, and this he did very effectively — using well defined outlines and vivid colours. His mother hoped that he was going to be another Michelangelo, but actually, as he improved, his art became less exceptional. His mother had taught him to read, and he used words in a peculiar; personal way. He was rigid, over-controlled, and of little personality. His occupations were of the group 2 type — bizarre and repetitive, e.g. digging tunnels, fitting locks on everything, writing notices, making books of mazes and puzzles, etc. He had a pseudo-precocious manner of speech. He often had a facial tic, and made odd noises.

**Robert.** 12 years. An undersized boy of elderly parents. Ruled the roost at home by screaming. Would not allow mother out of his sight, and would not let father have his meals with them. Referred to High Wick aged 6 years, for unmanageable behaviour. He lay about, sucking his thumb, asking to be tickled or nursed. He played the clown and took on the character of Noddy from Enid Blyton's books. Later he persuaded everyone to call him Jet, as he was a jet-aeroplane. He had many fears of being broken and was terrified of having his hair washed. He never did any school work but lay on the radiator looking at a book about London. His preoccupations have been with buttons, electric light switches, foreign coins, pylons, chimneys and buses, etc. Once, when he bumped his head on the car, he shouted 'Take my head off. Take it off so that I can wee on it.' He seemed to provoke the other children to tease him, and his only method of retaliation was to scream and swear until an adult intervened.

**Peter.** 12 years. A good-looking boy who had been involved in a car crash in which his grandfather was badly hurt. He was subsequently very fearful, depressed and unable to learn at his school. He was referred to High Wick at 7 years, for odd behaviour and learning difficulties. He had a high-pitched, babyish voice, and was preoccupied with speeds and distances; always making up fantastic stories, e.g. 'A gorilla was going along in a car at 7,000 mph . . . There was a strong weather-boat travelling at 90 mph to a desert



island.' . . . etc. He stood, or sat, immobile for long periods. When asked if he was happy, he said 'What do you mean? Ha-ha!' (solemnly) 'Is that being happy?' Once in school he shouted 'It's getting dark in here. I'll never see my mother and father again. I am Peter Mills, I am Peter Mills!' Then he ran out. He was afraid of his own aggression.

**Stephen.** 10 years. An undersized, girlish-looking boy, with high-pitched voice and a convulsive, jerking body movement. He had many fears about being broken and a great deal of conflict about authority. His father is a policeman and a frightening figure to Stephen. He was referred to High Wick at 6 years, having been excluded from school for hyperactivity and biting the staff. He used to swear a lot, and had violent outbursts when frustrated. He was preoccupied with all things mechanical and electrical. He used to draw himself as a clock, and once asked 'If we took Clifford to pieces and put him back together again, would he be able to talk?'

**Clifford.** 10 years. Referred to High Wick at 6 years, because of lack of speech and understanding of speech, though he had spoken a few words earlier. He used to make thin, squeaky sounds. He was indiscriminately affectionate, liked to wear women's clothes, lipstick and nail varnish, and was very stubborn and violently aggressive when frustrated. He was exceptionally clean; when chalking he would hold the chalk with a piece of cloth. He had been the centre of wrangling between parents and grandparents, and had a strangely intense relationship with his grandfather. He often stuffed his mouth with food and then spat it out. He would either do nothing, or something I didn't want him to do. He liked to watch pouring sand.

**David.** 11 years. Referred to High Wick at 6 years for lack of speech and autistic behaviour. He used to lie on radiators, sucking, masturbating and rocking. Sometimes he was manic and hyperactive, with poor control over his movements, and sometimes he was overwhelmingly sad and depressed. He tried to make contact with me by kicking and pinching.

**Nicholas.** 8 years. A very quiet but obstinate child who was referred because of his inability to learn. His mother 'babied' him but was also very irritated by his behaviour, his food fads, and his use of silly, nonsense talk. His usual answer to my suggestions in school was 'I don't want to!'

He always talked in a whisper.

**Christine.** 10 years. A non-talker from an unsatisfactory home — very like a deprived child. She had peculiar feeding habits and 'whined' a lot. She wanted to be a boy.

**Ian.** 8 years. A boy with many obsessions which prevent him from doing most things. He still has violent outbursts of aggression and swearing.

**Timmy.** 8 years. A brain-damaged child who waggles his head and talks continuously — mostly repetitive, imitated phrases.

In the early stages, I had to make them do the work whether they wanted to or not, because I had to establish my authority, as well as the beginnings of their self-control. I tried to build up their self-confidence by telling them that I knew they could do it, and by praising them when they did their best. Nevertheless, they all fought against learning. After some time in school for example —

**Stephen**, after doing a bit of work, would breathe noisily as if struggling for breath, look flushed and lean heavily against me. Or he would say, 'I've read all that. I'm too old for that. I can't write all those long words. My daddy's going to find me a better school than this where they do science.'

**Peter**, when asked to start work, would take off his shoes and socks, examine his feet and yawn loudly. Sometimes he developed indigestion and made burping noises.

When asked to write 'it is raining', he said 'I don't want to. It's not interesting; everybody knows it's raining. Why can't I write a story about how wine is made?'

Sometimes he would talk to himself, e.g. 'Peter's dead'.

**Robert**, when asked to work, said 'Leave me alone. Don't talk. I don't let Mummy talk to Daddy. Don't get cross. I'll scream. I'll show my penis.'

**Clifford**, for a long time would put his hands behind his back and close his eyes. When I insisted on his making a start, he would kick the desk over, pick up his chair to throw at me, tear his book and stuff



it into the waste-paper basket.

They would often cry or giggle nervously. When asked to read, they would use a peculiar voice. Sometimes they did everything wrong on purpose.

After the 'refusal' stage, they began to gain confidence and do quite good work. Then they became almost perfectionists and they couldn't bear to be corrected. They cried, sulked or grew angry if I had to mark anything wrong. They wanted to work quickly, seeming to take little pleasure in the work itself, reminiscent of the 'get-it-finished-quickly' attitude of group 1 with their sensory toys. Sometimes they wanted to go forward, but at other times they preferred to go back to earlier work and do the same piece of work many times. This was noticeable when they were anxious. Then their work was reminiscent of the repetitive occupations of group 2.

After a while, as they acquired a truer picture of reality, some of them became aware that their activities were often inappropriate for their age. We had to give up such things as finger-play, singing, movement and acting. These had never been an unqualified success (although at times they enjoyed them) because whenever they were called upon to express themselves in a group, a kind of uncontrollable excitement, with a sexual element, seemed to arise. For example, once

I asked them to remove their shoes and socks for Movement, and with much giggling they began to remove all their clothes.

When they were told to sit on the floor, or to rest for a moment, they would either roll about, bumping into each other, or sit as close as possible, and touch each other and giggle. Singing often had the same effect, but it elicited secret language instead of touching.

However, we couldn't give up individual work and there was no short-cut, so they tried a bit of magic and there was an imaginary exodus — in their drawings; they were going away on ships, trains, 'planes and 'buses. Then there was a call for 'outside' power and they did drawings of volcanoes, lightening, power-stations, pylons; and then they decided to be such things as Daleks and Spacemen. They grumbled at me because I wasn't teaching

them History, Geography and Science (when they could barely read!) and began to collect Encyclopaedias and all kinds of books giving 'facts and figures' (we learnt quite a bit of general knowledge this way). There was a noticeable decline in work, but their boxes were filled with books 3 - 4, although they had not finished book 1. I was often told 'Don't help me, I can do it myself!' At this time I started Record Cards, showing what they should learn, and letting them make a note of each piece of work they finished. I gave a lot of praise and rewards when any series of work had been completed. They became very keen to fill their cards and a certain amount of rivalry developed. The interest was not sustained, but it helped them 'over the hump' as it were. We had Stott's Programmed Reading Kit, Stern's Number Apparatus and Work Books, and many other graded sets of work, so that they could measure their progress. Often, their minds worked very quickly, but all of them found the physical effort of writing exceptionally tiring.

I found myself acting as a kind of mediator between themselves and the outside world, not only by explaining it in general, but also explaining specific situations. They all seemed to have the idea that adults, and people outside High Wick, should be perfect. The necessity of the legal system, and the reasons why adults were sometimes unjust or lost their tempers, were all discussed, as was birth and death. (Animals which we kept as pets came in useful here.) When two of them visited a normal school, the only spontaneous comment was 'Do you know, the desks were all scratched and drawn on, and those boys aren't in High Wick!' I had always insisted on care of school property and I wondered if I'd overdone it! When Stephen had struggled with his housemother because he did not want to go for a walk, I was sympathetic. This upset Brandon, who criticised my attitude and ended by saying 'Whose side are you on, anyway?' I had to explain that I thought walks should be pleasurable, and so I myself wouldn't have wanted to take someone who wasn't going to enjoy it, that I sympathized with Stephen's feelings, but didn't think that his behaviour was very sensible. While explaining reality, I still had to respect the intensity of their feelings: I had to show them the ideal, but help them to accept the less than perfect, and teach them how to react to it.

Their reactions were very often exaggerated. For



example, Stephen (when someone had spoilt a Movement lesson) said 'I'll kill everybody. Perhaps I'll kill only one child. Will the man in the shop give me a gun?' And Brandon added 'You said you'd move Stephen from that desk if he didn't work, and you haven't done it. I think you've failed with Stephen.'

For a long time, I was the central figure — they liked to put on my scarf or jacket, they copied my intonation when speaking, they were jealous of my special interest in Lorraine, they would throw the ball only to me and not to their partners. But then came the realization that I was at least common property: as Brandon said, 'Look here, Mrs. Greenway belongs equally to all of us, so we'll just have to share her.' They often called me 'mummy' or 'nana'. I was often a protective figure, as when Brandon remarked after Stephen had been teasing him, 'Don't forget, Stephen, to behave yourself tonight, because Mrs. Greenway is my housemother.'

I had to help them to grow away from me emotionally by explaining again that my special job was to teach them so that they would begin to feel strong enough not to need people so desperately. Later, they talked of what they would do when they grew up. All, except Brandon, decided that they would leave their mothers either to go to work or to get married, and Stephen said he wouldn't let his wife have a gas stove even if she wanted one, because electric ones were better.

Individual work and progress was to a great extent governed by the child's own attributes — his innate capacity, his special learning difficulties, his current emotional state. Brandon's work in the basic subjects is now age-adequate, not only because he is intelligent but because he has used school-work to prove that he is normal, and, therefore, fit to go home and attend a day school. Unfortunately he cannot allow himself to stop working, and thus work takes on some of the quality apparent in his other activities — as when he rides his bicycle round and round the garden in solitary splendour, with straight back and head held high. Stephen's work, also, is age-adequate, although he started from scratch at 7½ years, but his output of written work is not great because he is awkward in the use of a pen and gets very tired by writing, and because he can't shut out any stimulus — he has to answer everybody's questions and join in everybody's conversations.

Peter was 9 years old before he really began school work, but he is now working at an 8½-year old level, having largely overcome his sloth-like qualities. Clifford, even though he had to learn to talk, is also working at about the 8½-year level. Robert, who still has a great tendency to regress, is only working at a 7½-year level.

It has been interesting, however, to see the group's various effects on each of them. In Speech, Acting, Singing and Movement they all had a chance to experiment with their voices and bodies. At first they were inept at expressing themselves through any of these media. Brandon marched with both arms swinging forward at the same time. Peter began a movement (e.g. skipping, walking, marching) very stiffly and deliberately, then he gathered momentum until he was rushing blindly round the room, making odd grimaces and noises. Clifford had no spring or rhythm. Robert wouldn't try. Stephen knew what to do but was easily over-excited. They were all helped by learning how to jump on the trampoline, and I think at first it may have given them some sexual pleasure, because they used to shout nonsense words and laugh uncontrollably; but after a while, as they became more proficient, they acquired a sense of power and control, as well as balance and agility. Gradually, they were able to do some expressive Movement, but they really preferred the more formal type of old-fashioned drill! This is reflected in other work — like enjoying sets of sums and spelling tests.

With the exception of Clifford, they all have melodious voices; they can sing well, and recite poems with expression. For a long time, due to speech difficulties, Clifford would not join in these lessons; he was very sensitive; but now he is quite proud when I tell visitors how clever he is because he has learnt how to talk. When he first joined in singing our 'goodbye song', and took his turn in 'Poor Mary sits a-weeping', he made a strange, untuneful noise, but no-one laughed at him, and although he still can't sing, he takes part in everything. I did a lot of Speech work with the whole class so that I could help Clifford without having to make him feel different, and they all enjoyed it.

Words are especially significant to them, and their choice of poems was often unusual. They like those with a story or a definite rhythm, and sometimes



those which 'take their fancy' for a personal reason. Peter copied the whole of Blake's 'Tiger, Tiger burning bright' and Stephen was fascinated by 'My little brown pup is dead'. Nonsense rhymes initially have an over-exciting quality, making them jump about and giggle. Then they become quiet and ask serious questions about them, as though they have taken them literally to be true. They end by saying 'That's silly, isn't it?' In Stott's Reading Kit, the stories have an element of nonsense in them. 'Micky' in the book was dropped on his head as a baby, and so does everything the wrong way round — like putting the tea in the dustbin and the packet in the teapot, putting his clothes on in bed and sleeping on the floor, and so on. They laughed inordinately over Micky's exploits, though it was not a relaxed amusement, and they kept returning to the same stories even when they knew them. They were not interested in stories about real people in everyday situations, but preferred those about animals and those which had a touch of magic. It was as if they liked to identify with some character in the story.

In the group they became aware that they were not alone. Whilst they showed anxiety about the failings of one child, they were able to identify with the success of another. Gradually they were able, not just to tolerate another individual, but to attempt to understand him; and often there was a real acceptance. Robert (as usual) had drawn a pylon to illustrate something that would make him happy. Brandon remarked 'Oh, really! Why does he have to go on and on about pylons and things?' And Stephen replied 'Why shouldn't he? It's no different from you going on and on about school-work.' Thus they learnt to share, not only things but thoughts and feelings.

The group developed a standard, and they criticised any member who didn't come up to that standard. Sometimes they criticised me for allowing a disruptive child to remain in the group. I have been told: 'If you can't stop him from making a noise, you should send him out. You know it's supposed to be quiet in here.' As a group, too, they have used their own initiative. We used to sing a morning song, and a goodbye song, which were really for young children; but one day, there was a general reluctance to begin, and someone asked 'Do we have to sing it?' I said, 'No, not if you don't want to.' Whereupon someone else suggested 'We could say the Lord's

Prayer in the morning, and nothing in the afternoon.'

They criticised me too, as once when instead of buying them an Easter Egg with my own money (as I had done previously), I handed out eggs that had been presented to High Wick. They were received with either silence, or a coldly polite 'Thank you', and I knew that they felt hurt.

I think that initially my part in building this group-standard was a habit-teaching process, but it became much more than this. I used to reward them not only by praise, but by giving them an occasional present, taking them out for tea, and giving them a Friday afternoon treat which was usually sweets, crisps, drinks. There were no punishments because I think 'life' has punished them enough already, but there have, occasionally, been times when I have been unequal to the situation (perhaps when I had been unexpectedly kicked) and I have retaliated by giving someone a slap. Even when I felt justified (because of the extreme provocation and the child's unreasonableness) I have always regretted the action, because it was so 'negative'. However, I always tried to make up for it by pointing out that they, also, might have behaved in a more sensible way. I soon realized that sending a child out of the room was too upsetting: they took it as a complete rejection, and I didn't do it again. In fact, there is really no place for punishment.

There are many interesting facets of the life of this group — the way they are now able to play together without hitting the winner or crying when they lose, their delight when someone else makes progress, though they still retain a healthy rivalry; the way those who were once ignored are now included; the way they are able to work on their own in spite of many distractions, and the way they can now express their feelings verbally.

I realize that I have said nothing about my actual methods. Sometimes I feel guilty that I should have done so little formal teaching. Indeed, there almost seems something magical about the way the children have managed to learn. We have seldom been, on our own, and a fair amount of time has had to be given to settling the 'fringe members' to work and sorting out their behaviour problems. I walk round constantly among the others, explaining a bit here, a bit there. The understanding of what I have said



often comes to them later, as though they have thought it out for themselves, and I hear them say, 'Oh, I see now. That's it. I can do it by myself now . . .' For the most part, I think I have simply provided the material, and given them the opportunity to learn for themselves. I have, so to speak, let them seek their own salvation.

Although I am tremendously pleased that they have been able to learn so much school-work, I am just as pleased that I have had the pleasure of their friendship; it is as though we have lived together at a much deeper level than is usual between teacher and pupils. Under more favourable conditions, they might have done even better academically, but I think they can all feel proud of themselves for the efforts they have made to overcome their fears and to reach out towards a more balanced and realistic perception of the world.

## Conclusion

Nowadays, some people are pinning a lot of hope on new scientific methods of teaching — but it is to be remembered that children may **learn** without **understanding**, and this is not very valuable; we must always aim to make school work meaningful to the child, even if only within narrow limits.

Whereas I do not think education removes the children's basic disturbance, it does help them to use the healthy part of their minds to the full. Their increased ability can then be used in other areas of their life — outside school — and this is very important. In nearly all cases, progress is slow and erratic, but we must be tolerant and work within the limits of the child's capacity. We must admit that there are many difficulties — this is merely being realistic.

At High Wick, the Education Authority is very generous, and we now have a good stock of equipment which I think is essential. We could use more teachers, but there is a national shortage. Some of the work which would normally be done in school, e.g. Craft, Play Sessions, is taken by other workers. Even so, some of the children would benefit from longer periods in school.

As I think that the teaching of emotionally disturbed children is more of an art than a science, it is

difficult to describe. Before any clear method emerges, there is a whole lot of groundwork to be covered. This groundwork consists mainly in building a personal relationship with each child on his own level. The teacher has to accept the child as he is — go into his world, and then, as she gains his confidence, try to lead him into her world.

The first aims of the education of the children here are to get them to understand themselves, to try to make the environment meaningful, and to help them to find their place in it.

To do this, the teacher has to get them to look and listen, to curb negative behaviour, and to direct them towards positive and purposeful behaviour.

She may have to help them towards better awareness of their own body and identity, to train them to have the right affect in response to other people, and to show them what is appropriate to each situation.

Often our children are confused, anxious, frightened, or angry. They may be also withdrawn or apathetic, preoccupied with repetitive activities, or away in a fantasy world of their own. In any of these states, what can school and school work signify to them? The answer is — nothing — until the teacher does something to make it significant to them. What she does is necessarily much more than is consistent with the normal role of teacher.

She has to make the child know that she cares. She has to build up his self-esteem and provide situations in which he can prove to himself that he **can** do things.

In addition, although a very primitive level of behaviour is acceptable, she has to begin to set limits and make standards, so that, ultimately a school situation is developed.

The child may then see school as a quiet, secure place where certain things are done in a certain way.

He begins to know what to expect and what is expected of him.

He is rewarded when he has done his best — by praise, stars, sweets, a hug — whatever is appropriate.



Even then, school may still have a very limited meaning for him.

When children come to an infants' school, they bring with them a fair amount of knowledge and understanding — they know who they are, to whom they belong; they may tell you what they are going to be when they grow up — they feel important to themselves, their parents, their brothers and sisters — they want to be like them and to win their approval — they have strong motivations for learning.

If the teacher provides the right stimuli, physical and mental processes will be set in motion, and the child becomes acquainted with his ever-widening environment and finds his place in it.

We here have to face the fact that — for whatever reasons — our children have very little motivation for taking in new knowledge, and they are fearful of moving on to the next stage in their development.

In fact, there is often an abnormal response to auditory and visual stimuli and there is in most of them a marked resistance to learning. They may, e.g. walk away

cover their ears

look away

develop a fear of certain words

become destructive

swear

giggle

ask irrelevant questions, etc.

All these various forms of negativism have to be overcome or worked round.

Again, their fantasy life may be more real to them than our real life is to us — and their minds are often flooded by these fantasies, as well as unrepressed thoughts. Thus, even when we think they have learned something, we do not know whether it has been distorted to fit their own particular purposes.

The child may learn something one day and be unable to recall it the next because of some emotional blockage.

They are often unable to understand the true function of things — and use only one part instead of the whole, and that for a bizarre purpose. They

are often unable to integrate knowledge, or see relationships.

Most children, by school age, have some control over their minds and bodies, and where this is not sufficient they are open to suggestion and reason from an adult, but some of our children have great difficulties in this area and can be stubborn and self-assertive.

Even supposing that they are under control, and seem to be looking and listening — what happens to the stimuli received? With some, we do not know whether the spoken word is interpreted into intelligible symbols, and we do not know whether they see an object as it really is: we do not know whether they can conceptualise adequately.

The spoken word is the best method of communication, but with our children the vocabulary of meaningful words may be very limited, and often their main use of words is as a defence. They talk so that they won't hear what you want to tell them; they talk in a secret language, so that you are shut out of their existence; they talk to annoy; or they talk because they can't help it. Only when they want some need satisfied by you will they really attempt to use speech as a direct means of communication. And — of course — another tremendous problem is the child who does not talk at all.

Time and space orientation is often not normally developed, which presents difficulties, not only at first, but later when you may be thinking of teaching History or Geography.

With all these problems, it would seem that normal teaching methods would have to be modified, especially if we substitute the words 'causing to learn' for the word 'teaching'. How can we cause them to learn? For personal, social, and humanitarian reasons, we must try.

It is, as I have said, more of an art than a science, because so much depends on the personalities involved. Of course, this does not mean that we should not make use of modern scientific methods where they are applicable.

I would stress the need for sincerity, kindness and a real desire to understand. In all kinds of odd ways, the teacher must establish contact with the child.



There is a great deal of intuitive understanding among these children — not only of each other, but also of adults, and this can be used.

The teacher must have faith in the children and show that she expects them to do their best, but she must never make them feel inadequate. She must lead them, through sense experiences, to expression of feeling, to communicating, to coming to terms with reality, and perhaps to judging and reasoning.

Most of our children have **some** control over their mental activities, and the teacher must make use of this healthily functioning part.

Some of their motivation for learning is normal. They may respond to the approval of a parent, housemother or teacher. They may respond to the promise of a need-satisfying, e.g. some derive pleasure from completing a task, from sorting, arranging and fitting. Curiosity is sometimes there, too.

The environment of High Wick provides the child with many things, so what, then, is the specific role of the school? Not quite the permissiveness of the housemother. Not quite the support and understanding of the therapist. Perhaps just a situation of comparative quiet where he is expected to accept control, and do something for himself; and, at times, to co-operate with others.

The child is introduced to 'normality' with the hope that some part of **him** may accept some part of **it**.

It is often difficult for him to understand the role of the teacher. He does not understand that she doesn't want to listen to all his problems, that she is not prepared to treat him as a baby, and that she is not going to let him have his own way just because he makes a fuss.

Fortunately, they do respond a great deal to what is expected of them, but one has to be careful to try to reach this stage without antagonising the child.

The teacher must be prepared for a messy destructive preliminary stage. This can seem very one-sided, at times, but all through it she must seize opportunities to establish her position.

If the child progresses through the early stages, then she may hope that he may learn to read, write and do sums, but she has not completely failed if this proves to be beyond him. She may have helped him to become more integrated, and more willing to direct his drives to acceptable ends. She may have supported him by providing an external super-ego — some of which he has been able to incorporate. She may have built up his self-respect, so that he may all the more easily adapt himself to wherever he may be in the future.

A recognised, co-educational residential school is needing 2 qualified teachers in January 1966. The school accepts children with special needs and they are taught in small groups. One or more teacher interested in remedial teaching for Junior groups. Some accommodation available. Salaries based on Burnham Scale and special duties allowance — Farney Close School, Bolney, Sussex. Bolney 315.

## Notes on Equality and Power

R. V. Sampson  
Heinemann, 35s.

This book is extremely readable, partly because it discusses what seems to be our main crux — must political realism exclude morality — and shows from a very cleverly chosen variety of thumb nail biographies (from fiction and history) how deeply all our thinking and feeling is tainted by our most ancient assumptions about men vis-à-vis women and parents vis-à-vis children.

But there is something I cannot come to grips with in Sampson's own thinking. He seems to find optimism a virtue and pessimism a vice; he seems to think power absolutely excludes love and vice versa; and he absolutely ignores all the existentialists, except for one non-existentialist quotation from Kierkegaard and any hint that in the Incarnation we see both power and love. I feel he is a bit hectoring — as though he were trying to bully us into loving. And to the end I wasn't sure that he isn't an old-fashioned Christian who only doesn't say so in case a non-Christian world would not listen to him if he did. It seems odd not to be able to make up one's mind about the real value of a book with which to so large an extent I agree. Perhaps it's my fault and you should send it to someone much younger — an undergraduate? Or perhaps Sampson himself wavers even in his plea for non-violence. There is an odd footnote about CND: the issue is complicated in practice by suspicions that CND's own power structure has unofficial links with the Labour party in particular.

(I asked Peggy Volkov if she would review this book. She wrote apologising for not feeling competent to do so and the above able and provocative review is really her letter of refusal. Ed.)



# INTERNATIONAL CONFERENCE

## Shaping the Future - New Educational Thinking

on

1. Personal Fulfilment

2. The New Perspectives on Human Destiny

3. Automation, its use and abuse

4. The Roots of Morality

Organised by The New Education Fellowship, in cooperation with the English New Education Fellowship, with the assistance of the Hopkins Funds and Unesco.

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**PLACE AND DATE:** Bishop Otter College, Chichester, England. 4th-11th August, 1966.

**AIM:** The aim of the Conference is to try to find some means of giving young people a positive outlook on the future.

Additional information to our November announcement:

The authors of the 4 Working Papers on which the Conference is based are:

1. Personal Fulfilment - Mr. Wyatt Rawson.

2. New Perspectives on Human Destiny - Dr. James L. Henderson.

3. Automation, its use and abuse - Dr. Entwistle.

4. The Roots of Morality - Dr. James Hemming.

The following speakers have kindly agreed to lecture at the Conference: Professor Borghi, Italy; Professor Mialaret, France; Mr. Lionel Elvin, United Kingdom; Professor Ansari, Pakistan.

Working Group Leaders will include Mr. Richard Dunning (Pottery), Mr. Rikard Sneum (Painting), Mr. John Wallbridge (Film Making), Mrs. Beryl Biggs (Try out your French).

**REGISTRATION FORMS** are obtainable from: The Administrative Secretary, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England. To avoid disappointment please register early.

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Modest Villa on unspoilt Adriatic Coast, Southern Italy, not yet built. Wanted partner to share a third or a quarter with us.  
Particulars: Robertson, Poste Restante, Orpington, Kent.



## **Penguin Encyclopedia**

Penguin Books; 12s. 6d.

Here is an efficient paperback encyclopedia for a modest price edited by Sir John Summerscale and illustrated with drawings by Wolf Spoerl. The whole 647 pages from 'abacus' to 'zygote' is packed with useful information, much of it relating to modern scientific developments and an explanation of technical terms. Such information and our need for definition makes larger scale encyclopedias and reference books out of date almost as soon as they are published. Penguin Books have a mine of up to date research and knowledge in their Penguin series and this has been imaginatively utilised. The cross references are good and the whole volume is geared to quick reference. The information supplied is under 6,000 headings. The volume is to be followed by the publication of a gazetteer and a dictionary of biography. Thus when we look up an English town like Chester we don't find anything but there is an entry under Chester relating to literatures 'Chester cycle-miracle plays'. Separating the gazetteer has helped make the volume portable and it is a better method than division by alphabet alone.

Looking down any letter on the pages is fascinating. In the promised age of leisure three entries suggest study for a lifetime. Take 'Franciscans; francium; Franco-Prussian war; fraunhofer lines; free association; Free churches; freehold' or 'Iron curtain; irrigation; Ishtar; isinglass; Isis; Islam; Isobar; Isomerism'. And for diagrammatic possibilities take page 246 with 'furniture' or take the diagrams to illustrate 'skin' or 'typography' or 'planets'.

In an age when television and the popular press are constantly exposing for all of us, even the erudite, areas of information of which we are ignorant it is encouraging to find a volume where we can make ready reference to 'Gestalt School' 'Probability' 'Malawi' 'Olefines' 'tellurium' 'vitamins' and 'Robbins Report'. A face-saving book as well as one that serves a portable and topical purpose. It is learned without being pompous.

## **Higher Education and Development in South-East Asia**

**Published under the joint Unesco-IAU Programme in Higher Education.**

This is a useful, authoritative study of the problems and opportunities of Higher Education in the countries of Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Thailand and Viet-Nam. The conclusions of the report (p. 79-83) can be profitably laid alongside the Robbins Report for comparative purposes.

## **The Story of Afghanistan**

Harold L. Amoss

**Globe Culture Series - Know Your World.**

**McCormick-Mathers Publishing Company, Wichita, Kansas, USA, 1965.**

This is a quite attractively presented introduction to the study of a modern nation growing from ancient roots. It might be suitable for use in the lower forms of Secondary Modern and Comprehensive Schools, provided no objection is felt towards the 'family-chat' kind of presentation. e.g. 'You may not know', said Dad, 'but the Khyber Pass for thousands of years, has been the route which invading tribes followed when they swept down into India.' (p.3)

James L. Henderson

## *Books for Review*

**Our Community at Work – 7. The World Overseas; 8. Foreign Affairs; 9. Labour Relations.**

W. J. Hanson; Longmans, Green & Co. Ltd.; 7s. 6d. per set.

**Thirty-Seventh Annual Report**

The Scottish Council for Research in Education.

**Design – October and November editions**

The Press Officer, Council of Industrial Design; 3s. 6d.

**The Masters – 1. Goya**

Knowledge Publications; 6s.

**New Directions in Mathematics**

Association for Childhood Education International; \$1.25.

**Flash, Crash, Rumble and Roll**

F. M. Branley; Adam & Charles Black; 10s. 6d.

**Let's Explore Mathematics**

L. G. Marsh; Adam & Charles Black.

**Piaget: Some Answers to Teachers' Questions**

N. Isaacs; National Froebel Foundation; 3s.

**General Mathematics Alternative Book 4**

J. B. Channon, A. McLeish Smith; Longmans, Green & Co. Ltd.; 10s. 6d.

**Advanced German Course**

L. J. Russon & A. Russon; Longmans, Green & Co. Ltd.; 19s.

**Key to Advanced German Course**

L. J. Russon & A. Russon; Longmans, Green & Co. Ltd.; 12s. 6d.

**Pietro and the Mule**

Helen Cresswell; Oliver & Boyd Ltd.; 8s. 6d.

**Harrap's Primary Science Book 4**

Prof. J. A. Lauwerys; Geo. G. Harrap & Co. Ltd.; 10s. 6d.

**Right from the Start Arithmetic Book 4**

Schonell & Cracknell; Oliver & Boyd Ltd.; 5s.

**Tintin et les oranges bleues**

Andre Barret; Methuen & Co. Ltd.

## *Index*

Your Editor continues to apologise for rushed work and shortage of time. This condition will persist in this present heightened form until Easter. Readers and contributors are asked to bear failure to reply quickly to letters and any errors due to the rush. Already various experts have come to our assistance. When faced with the Index to prepare as well as the February issue an appeal for help produced a general response from Alice Martin who has agreed to undertake this arduous and necessary job starting from scratch in the New Year. It is therefore hoped that readers will have a little patience for their Index as it may be somewhat later than previously.



# *A School Girl's Angle on Training*

*The following dialogue was extracted from the exercise book of a 13½ year old school girl by John Wallbridge. It seems to fit in very well with the article on High Wick and we are proud to be able to print it.*

## **A Dialogue Between Someone who wants to Commit Suicide and Someone Who wants to stop him**

Scene: A staff room in a Co-educational State School.

Characters: Two Teachers.

‘What did you say?’

‘I said I’m thinking of packing it all in.’

‘For goodness’ sake why?’

‘I’m fed up with teaching, for a start.’

‘So, you’re fed up with teaching. My dear chap, it’s only over-work. You’ll feel better after the weekend.’

‘Don’t be so utterly stupid. This isn’t an impulsive thing. I have thought about it for months, even years. You see, when I first decided to teach, my ambition was to make my subject — a dreary one to most children — as interesting as possible.’

‘The usual ambition for students.’

‘The usual ambition, yes. But other people have succeeded, and I have failed sadly.’

‘Oh, I don’t know.’

‘Don’t try to be polite. I know that no one in my class pays the slightest bit of attention to what I’m saying. Do you think I don’t know that John is learning his French, and that Anne has some Latin to catch up on and to her this is a golden opportunity to do it?’

‘If you know, why don’t you stop them?’

‘Oh, I used to. When I have their attention, it

doesn’t stay on the lesson for more than a few minutes, because it is so dull the way I teach it.’

‘Then teach it with a new approach to the subject.’

‘I have decided that I shall never make a good teacher, and by teaching I am harming a lot of children. I am too old and untilling to learn a new skill. By dying I am harming no one, and pleasing plenty of people.’

‘May I say something?’

‘Go ahead, I suppose, but don’t try and talk me out of it.’

‘No, what I want to say is that you’re too nice, too ready to blame yourself for a misbehaving class. A class is quick to realise when the teacher is not going to blame them and then it becomes a “game” for them to see how far they can go. With you I suspect it is much too far.’

‘But I . . .’

‘Stop blaming yourself. Go to a class with confidence. If they get unruly, tell them off. Behave almost as if you were training a puppy — if it doesn’t do something you tell it to, wait until it has. This way they will realise you mean what you say without arguing about it. Also, don’t hesitate, at the moment, anyway, to give out punishments like detention.’

‘That will make me unpopular.’

‘That’s another thing — you’re too sensitive. Take a hold on yourself and remember that you’re a good teacher if you have confidence in yourself.’

‘Let me sum up your lecture for you. You said that to become a successful teacher I must blame the class for unruliness and boredom. That I must keep them under control by use of punishment, that I must train them to obey, like puppies, without argument. Also I must have the confidence to do all this.’

‘Yes.’

‘Thank you. I think you have persuaded me that it isn’t me who should die.’



## *A Brief Answer to the Question: What does a psycho-therapist do that a good teacher couldn't do just as well?*

*As an angle of experience on our school girl's dialogue we print the attached brief answer to a problem more often formulated than solved.*

In the formation of character — conscientiousness or delinquency, maturity and responsibility or neurosis (even psychosis) — a large part is played by the events of the first five years of life. Very few individuals can remember anything much (over and above a few isolated pictures, probably grossly distorted by time and other factors) about those first vital years of their lives. These 'lost' years form an important part of the material which for obvious reasons is called 'unconscious'. It is still there in each individual, but beyond 'recall' at will, though some people do from time to time get spontaneous glimpses of it which tend to slide away irritatingly when they try to focus on them. What we all notice is that frequently we 'have to' do something, such as fly into a temper; we 'can't help it': this is because our unconscious motivation is in that particular situation stronger than our conscious wishes. It is in the emotional field that the power of the unconscious is most easily seen. Disordered or diseased emotions, for example, make teaching impossible: emotional instability, embryonic insanity, character disorders, and so on, are diseases of the unconscious mind that do not respond to the teacher's skills. These skills, and the immense power the teacher has in developing the child's ability, directing his instinctive and intellectual drives into valuable channels towards maturation, are limited to the potential which is determined by the child's unconscious.

Many teachers are aware of the existence of this 'unconscious'. Among others, Cyril Burt, Ben Morris, Susan Isaacs, D. E. M. Gardiner, Marjorie Hourd, have all drawn attention to the part this awareness has played in their work. It is a great help in teaching children, for example, if one realises that some difficult behaviour is not just due to naughtiness, and if one can assess whether the primitive crude behaviour that sometimes breaks through the barrier between unconscious and conscious in early school life is within, or outside, normal limits. Nevertheless, the teacher's main task is to educate, to develop and train the **conscious** mind of the child. With a few notable exceptions, it is rather the psycho-therapist, whether medical or lay, who is left to treat the **unconscious** mind.

When unconscious forces are opposed to each other or to conscious wishes in any individual, the result may be anxiety or symptom-formation. For instance Mary, a highly aggressive intelligent four year old in a strict family, was prevented by parental disapproval (and force) with insufficient loving to balance it, from

retaliating when hit by her lively younger brother, of whom she already felt jealous. Eventually, because she was afraid of losing her parents' love, she gave up trying to defend herself, but developed acute constipation, holding back everything, including her aggressive and her loving feelings. In the clinic, she and her mother were helped to understand and tolerate Mary's demands not only for outlets for aggression but also for love and approval, and in time the constipation was cured. But the resulting child was so lively, now that her intelligence and energy were freed (from their old task of holding back, controlling) that the family needed a very different kind of help. Mary needed school now, a teacher to direct this newly released energy.

The teacher and the therapist are both rigorously trained in their own special skills. The non-medical therapists' syllabus of training based on an Honours degree in psychology (or equivalent), includes a training analysis in one of the various disciplines (Freudian, Kleinian, etc.) which means that he himself is analysed, so that he discovers something about the unconscious motives which lie behind or below his **own** behaviour. Without such knowledge, he could not treat his patients. For example, a mother recently was complaining about one of her children, in such a way that the whole story appeared unreal, out of focus, as it were, until the therapist asked 'Have you any sisters yourself?' 'Yes, indeed', the mother said, in exactly the same exasperated, hard-done-by tone of voice that she had used about Pamela, 'I've done everything for my sister, and she isn't a bit grateful. She'll never do anything for **me**. But, of course, she was mother's pet.' It was clear then that though Pamela's mother had not previously been aware of it, Pamela constantly reminded her of this younger sister, of whom she was very jealous. She couldn't handle Pamela objectively and sensibly because she couldn't help bringing into their relationship her old unconscious dislike of that sister, a dislike she had now transferred to the child.

Unless one learns to recognise one's own tendencies in this respect, it is impossible to treat others, because unconsciously erected barriers of this kind will enter into one's relationship with the patient and destroy one's objectivity and skill: hence the training of the would-be therapist, the three years of reading, lectures, and supervised work with children, before qualification. Just as this training does not equip the therapist to teach, so the teacher's training does not equip him to treat. The teacher tries to bring out and encourage the child's conscious skills, awareness of social responsibilities and the like, being himself on the side of self-control (in the widest and highest meaning of the term); while the therapist tends to have to concentrate on the entirely a-moral (not **immoral**) drives that exist in the unconscious, in order to bring them into the open where, like Mary's, they can then, and not until then, be controlled.

ARTHUR T. BARRON  
MARGARET MYERS.



## in home and school

Associate Editors

Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

32 Earls Road, Tunbridge Wells, Kent.

### *Editorial from United States*

#### *A Common Faith*

How shall I look at myself in relation to the universe? In the American vernacular this is 'the 64 dollar question'. In human existence it has probably always been the major question, though this realization does not make search for the answer any easier.

In my lifetime millions of human beings have been killed by their fellows in the interest of 'manifest destiny', the 'spreading of culture', 'making the world safe for democracy' and 'defending nations from the spread of communism'. National states have acted singly and in concert for such laudable ends. And the killing goes on.

This is a brutalizing world to all who live in it. A young colleague of mine looks at what is happening without regret. Commando, or Marine training, is necessary in the world that is. Indeed, fighting and statesmanship call forth both courage and ingenuity as soldiers seek to kill and national emissaries play the dangerous game of power politics.

There is plenty of evidence calling forth cynicism and defeat. But this is not the entire gamut of human experience. One's family gives reassurance.

People can be, and often are friendly. Respect for others, and faith in their good will, permeate an international conference. The United Nations is the hope of nations as well as a forum for the struggle for prestige and national advantage.

In schools one observes teachers who seek to promote friendliness and understanding in the world — to educate children to the realities of the One World concept, with knowledge of differences which call forth interest in discovery rather than fear of the unknown.

And so, early in the New Year, I bring you from America, not money, or power, or promise of protection, or generosity, but an intriguing idea.

John Dewey, in a series of lectures, published by Yale University Press, 1934, faces the question 'How shall I look at myself?' in a book labelled **A Common Faith**. His is not simply an American voice, but rather a voice which epitomizes the modern, scientific approach to reality. What is most precious? What is worth while in existence? For Dewey, if I read him correctly, it is the marvel of human intelligence. It is the insight to see possibilities. It is the ability of man to dream of a better world, and the strength to work to make the dream a reality.

Any activity pursued in behalf of an ideal and against obstacles and in spite of threats of personal loss because of conviction of its general and enduring value is religious in quality. Many a person, inquirer, artist, philanthropist, citizen, men and women in the humblest walks of life, have achieved, without presumption and without display, such unification of themselves and of their relations to the conditions of existence. It remains to extend their spirit and inspiration to ever wider numbers.

Here is one answer to the basic question 'How shall I look at myself in relation to the universe?' which one empirically knows. It suggests the possibility of living with some satisfaction, and even joy, while we are on this earth. We may hope, and strive for a world in which Everyman may travel across our planet, sitting down to rest anywhere, and looking around him truly say, 'this is my own, my native land'.

**Samuel Everett**



## *The Askov Conference: A General Impression*

On 1 August 1965 the NEF World Conference on **Science and the Arts in Education** was opened at Askov by Mr. K. B. Andersen, Minister of Education in Denmark. The interim Conference Report described Askov the oldest and best known of the Danish folk high schools as a 'beautiful and contemplative setting for the conference'. There were one hundred and eighty-four participants from eighteen countries.

The Danish president Rasmus Jacobsen welcomed the delegates, and hoped that we would discover some remarkable things from the lectures and in the working and discussion groups.

The General Secretary Torben Gregersen said that even the formulation of the title of the Conference had taken three hours of discussion between 20 people from 10 countries, and that it was the task of the conference now to interpret and later try to put into practice some of the ideas that had been discussed in national and international councils over three years.

### **The Key Problem**

Raymond King, representing international headquarters thanked the Danish section for their enterprise in arranging the conference, and referred to the continuing influence on NEF affairs and international education of the great and germinative conference that had been held at Elsinore in 1929. Now it was appropriate that we should come yet again to a country which, because of its expertise in agriculture and community education, has been able to give valuable aid to underdeveloped countries and to make a considerable contribution to the Unesco east/west major project. He then spoke of the creative arts in education. 'The developed countries will soon be faced with a new problem in education because of the great release in human time and energy that will follow automation. In future we will have to try to teach children "how not to work", and the quality of their leisure will depend on the quality of their education.'

Within fifteen minutes then, the problems of the ten-day conference had been glanced at, but in the

strenuous days that followed of carefully planned lectures and working and discussion groups and of no less important social occasions, it was constantly necessary to think back from stimulating but discursively wide-ranging discussions about education (children, ideas, teachers, subjects) to an equally widely-stated theme: 'What we are supposed to be discussing,' said some one desperately half-way through the conference, 'is the "shared values of one world as revealed in science and the arts, and interpreted in the school curriculum"'. Can we pull it all together and try to get it into perspective?'

### **Horizons and perspectives**

Here was an international conference on education, described as being 'for all who are working with children or young people whether as parents, teachers, administrators, social, or welfare workers'. The lecturers had prepared their papers carefully. They were educators of distinction and experts on this or on that; they had thought beyond the confines of their own disciplines. The parents — had they come for 'enlightenment'? if so, of what kind? The teachers — of physics, of mathematics, of art, of movement, of language: did they want to catch up on new techniques, or the new minima and maxima of syllabuses? Or were they trying to see their work in terms of 'the shared values of one world as revealed in science and the arts'? The youngest teachers, still unspecialized could perhaps discover in the conference some new meaning and direction to their professional studies.

One hundred and eighty-four people in ten days in a country 'where the cakes taste as good as they look', and where every glass of beer you drink is a gesture towards art, literature, science, handicrafts or agriculture, make many new human and intellectual contacts. They tend to be people whose jobs make it inevitable that their thinking should have some influence on the thinking of many other people, children and adults. They attend an NEF Conference that follows many other now famous NEF conferences: Montreux, Heidelberg, Locarno, Nice, Cheltenham, Bryanston, Utrecht, Delhi. In a decade when international educational conferences are marked on the calendar every year in almost every country of Europe, Asia, Africa, and America no conference report can rule a neat line under any conclusions reached. It is probably as much as we can hope that individual participants at Askov



returned afterwards to their working-day lives aware that they had shared briefly in the continuing work of a Fellowship that since its inception has influenced the principles and practice of education in two hemispheres.

But the Conference at Askov isn't properly opened yet . . .

The minister of education in his opening address said he was gratified that once more the NEF had decided to hold its conference in Denmark, and outside Copenhagen, so that participants would see for themselves that Denmark was much more than and different from its capital.

Referring to the theme of the conference he said that there was no essential conflict between science and the arts. Science was not only the key to material progress; it was one way of understanding the world. In under-developed countries it was the only hope of relief from hunger and distress. Describing the Danish system of education, the minister said that it made sense to talk about schools and education only as they related to society at any one time and as they prepared children to live in that society. 'School and education must be part of the dynamic advance of society, and every school must become a school of many opportunities, where we treat children equally by handling them differently?' Finally he suggested (and perhaps only a minister of education, as the elected representative of the people of a democracy and as the head of a national system of education could make this suggestion with full awareness of its implications) that no society could afford to leave the school in peace if the school was to do its job properly.

### **Danish Folk High School**

Mrs. Jytte Engberg spoke on 'The Danish folk high school in the melting pot'. She suggested that her place on the programme was justified by her subject. 'The Danish folk high school is the only true original endeavour in the field of education of which the Danish people can boast. All other schools have their origins in European patterns, but the folk high school is our own — a fact so well known that I cannot suppress my suspicion that it has been put at the very beginning of the conference so as to have it over with before you settle down to brass tacks.'

The folk high school, like all other schools and

social institutions was undergoing often quite violent changes. 'But I could use the title of my talk to sum up the more than 100-year-old history of the Danish folk high school. **For it is in itself a melting pot**, and always has been; and its development over more than 120 years is not from stable conditions to modern disorder but from a **folk high school** to a **people's high school**.'

The most identifiable changes have to do with the increase of welfare and prosperity, with the emancipation of women, with the contact with new countries, and more generally with the turbulence of a time that may be the culmination of four or five centuries, a time that began with the north European renaissance and reformation, a time in which the dominant idea has gradually been seen to be the cultivation of personality and individualism. If then we should try to describe the folk high school today it may be instructive first to go back to the words of one of the old high school prophets — the words with which he invited young peasants to come to his school: 'You shall come to my school and I promise you that you will leave it as a good, Danish, Christian man.' (Incidentally, he proposed to do this in five or six winter months for the men. The girls could be put through it in three months of the summer.)

These words of the prophet, even if they would stick in the throats of most folk high school teachers to-day, do define an aim — ethical, national, and religious — clearly and confidently. If we tried to define the folk high school to-day we could say: 'It is a group of rather different schools, strung together by a liberal legislation, given rather nice state subsidies, supporting the students and securing for them absolute freedom of creed, thought, and teaching. The inner structure of these separate schools is formed by tradition and common experience, effected by teachers and principals, and re-formed by the everlasting discussions on ends and means inspired by the students who come with all their differing wishes, expectations, and demands — spoken and unspoken.'

Today these students, boys and girls of 18 or 19 years still come to spend three, five, or six months at a school without any examinations, on courses that may have no immediate practical use considered in terms of further education or future work. Certain educational institutions, especially



those that train girls for nursing or kindergarten work, like their students to come to the folk high school first; they don't want them taught professional subjects, they can do that better themselves, but they like them to have general subjects — history, literature, and art; and, if necessary, more training in elementary subjects.

But apart from the demands of these institutions most students come for more indefinable reasons — 'to learn something'. For after all, as another of the 'old men' said: 'The folk high school comes to life when the powers of the teacher meet with the needs of the pupil.'

Although the clear cut language of the last century is not enough for us now, I would still venture a definition of the spiritual basis of the work of the folk high school: it is the belief that life is 'property entrusted' and that man is personally and fully responsible for its administration.

In the folk high school, the teacher himself must decide whether, where, and when he will discuss this belief with his students; but if the questions come up (and it seems unthinkable to me that this should not happen when teaching and living with grown-up students) then the teacher is under an obligation to answer. Whether or not the student acknowledges the answer is a personal matter, and this is the essential spiritual freedom of the folk high school.

The students come to-day from country and city, with widely differing backgrounds, standards of living, and norms of behaviour. But like young people in many countries they have more money than formerly and more freedom, and they are affected by the general unquiet of life.

These students make enormous demands on their teachers. No special educational qualification is demanded of folk high school teachers and there are no legal stipulations about subjects to be taught. But all teachers must take so many lessons a year, and the state receives yearly from the principals statements that these have been given and receipts from the teachers for their pay. Salaries, within certain lower and upper limits, are usually a matter of informal agreement between principal and teacher. A pamphlet setting out conditions of employment has recently been drawn up, but no principal is obliged to fulfil its conditions, and not

all teachers wish them to be made legal. Generally the folk high schools want to keep clear of the state and the state is quite satisfied with the position as it is. In spite of seeming insecurity of employment, teachers are still attracted to a form of education still largely voluntary and by the social life of a residential school. But it is difficult in these days to make a quiet communal life where there is room for all to live as they wish to live, and life for a teacher at a folk high school is 'no sabbatical arrangement'. Recently three modern folk high school teachers have tried to interpret the role of the school in a modern democratic society:

'The vision is the primary thing,' says one; 'the vision of man in the world and his relationship with God.'

'The folk high school is a meeting of persons,' says the second. 'The teachers and students have no possessions but themselves.'

And the third: 'The folk high school is first of all a school, a meeting of teachers and students about and with the subject matter.'

### **Thirteen other lectures**

In the next nine days thirteen lecturers followed Mrs. Engberg. Some had a typed manuscript, some spoke from brief notes, and one who 'always takes a very long time to prepare a talk and then never carries a paper into the lecture room' agreed with the rapporteur that he was almost impossible to report. He began by suggesting to his audience that they should try to think about what he was saying instead of scribbling down notes that they might never look at afterwards. There was no tape recording, no official stenographer, only sometimes a press reporter. A transcript of all the lectures is not possible. An arbitrary selection has to be made.

### **Discussion Groups**

After each main session the ten discussion groups met — in corners of the lecture rooms; outside if the sun shone for long enough; often in one or other of the village coffee shops. And sometimes long after official working hours an odd group was to be seen together in earnest debate.

The groups were arranged to mix nationalities and interests as far as possible; group leaders followed their own chosen ways of working, and on request



contributed a shorter or longer report on their deliberations. Here are some brief comments, starting with one from a group leader who had been also at Elsinore.

‘We usually took the lecture as a starting point for discussion, but found that we often moved on from it to discuss problems we were all concerned with: religion; the several-way relationships between children, teachers, and parents; delinquency; the school as a way to democracy; the integration of various school subjects.

The question ‘What do you think?’ from one member of the group to another often led to the most stimulating exchange of ideas. We all thought that it was not so much reaching or not reaching a solution that mattered, but the feeling that we were all dealing with much the same problems in spite of our different backgrounds.’

‘These are some of the subjects we discussed — many of them at considerable length:

1. **Modern Methods of communication** (closed-circuit television; long-distance telephone lectures with question and answer session recently tried in USA; direct method of teaching languages.)
2. **Problems in selection and training of teachers.**
3. **The ‘ideal’ size of class** and whether mixing age groups within it were advisable.
4. **Teaching methods.** Team system as used in the USA; programme learning.
5. **The ‘New’ Mathematics.** Methods used and the practical applications in the modern world.
6. **Educating the mentally defective child.** How this problem is tackled in Denmark.
7. **Textbooks.** How they can help towards international understanding or hinder it.

Members of the group came from Denmark, Germany, England, Scotland, Yugoslavia, and USA, and almost all the problems we discussed were common to all these countries.’

Similarity of educational problems in various

countries was stressed in many of the reports, for example: ‘The group had members from Canada, England, Scotland, Holland, USA, and Denmark, and the most striking daily experience in discussion was to learn that in all our different countries the educational problems were the same and the attempted solutions similar. The differences between nations seem to be differences of emphasis and social setting.’

‘In this group we had 20 members, mainly English-speaking, but a few needed continuous translation in French. This often had the effect of breaking up group discussion into a number of subsidiary conversations, but from time to time these would be taken up again by the whole group.

Later the French-speaking members began to feel frustrated by their limited participation, so that for some meetings we divided into two, and one section then spoke French entirely.’

Many group reports expressed appreciation of the careful planning of the Danish Section of the NEF, of the comfort of living and working conditions, of the happy social atmosphere, and of the two memorable concerts included in the conference programme.

They went on to suggest things that might be done for future conferences. There were several requests that the lecturers should distribute papers or at least summaries of their talks that could be used later in the discussion groups.

One group leader wrote: ‘The afternoon working and discussion sessions were important as they allowed every participant to belong to two different social groups. Their success seemed to prove Professor Klineberg’s thesis that co-operation comes most easily when people are actively engaged as equals in a common task. But it was notable that the most successful groups at this Conference were those engaged in partly physical activities — painting, pottery, movement, drama. At future conferences such groups should have a function as much recreational as intellectual, and singing and dancing might be added.’

‘It is inevitable that those of us who were present at Elsinore in 1929 and have attended at Askov this summer should compare in our memory the two



conferences. Both were conceived internationally and both basked in Danish hospitality. Memories of Elsinore picture the beneficent wife of the then Danish minister of education organizing our welfare, of homes receiving visitors with natural welcome and charm, of flaxen-haired children waving national flags, of cavalcades of cyclists and oceans of rødgrød med fløde. All this kindness supported set pieces where distinguished figures spoke to audiences in their hundreds and a sense of mission filled the air. After all the NEF was still a body of pioneers and so much was stirring in Europe, despite the impending doom of crises. Authoritarian education with teachers on pedestals and pedants in high places was giving way to freedom. The lever that could prise a child from the passivity of authoritative learning was interest born of activity. We believed in a new era and hoped it was just over the horizon, for by 1929 there had been sufficient experience of successful experimental schools in many countries to convince even the most traditional administrators that the time was ripe for an extension of freedom throughout the public educational systems of the west. We can see now that the Conference focussed attention on these matters so that teachers from many lands left Elsinore inspired to bring security and happiness into the lives of many thousands of children.

At Askov in 1965 we have had to face a different task on a different scale. The Danish scene has subtly changed, for the cavalcade of cyclists have given way to the Volkswagen, and the dispersal of scattered lodgings to the unity of ultra modern buildings symbolised by triangles and hot water. It has been an enormous advantage to live on one campus surrounded by functional buildings designed to provide ample points at which to pause, discuss, and laugh. This has led to a warmth of understanding which would have been difficult to achieve in less congenial surroundings or at a Conference organised on the grand scale. With this changed background the problem of 1965 has been to relate the schools to the issues of fundamental human values presented by a rapidly changing world. Such lectures as those of Fru Ruth Frøylund Neilsen, E. R. Braithwaite, and Otto Klineberg, by analysing the major tensions in our society, enabled discussion to concentrate on how far the child's experience at school can be sufficiently real and whole to help him meet the conflicts and changes to be experienced in life.

In a way this theme relegated Science and the Arts to the wings, for the place of science in education was not adequately presented as a basis of discussion. The challenge that European education has been dominated by the traditional literary approach to knowledge and that a radical re-valuation of the place of science as a means of communication as well as a form of intellectual discipline was never adequately made. Yet in much of the work of the discussion groups and of the working parties on modern educational problems the impact of the social scientist was apparent. Discussion ranged over such themes as whether communication skills would so dominate the curriculum as to diminish the emphasis on aesthetic subjects, how far in a dynamic world it is possible during school to equip children both for their role as workers and as whole people or whether adult education alone can interpret our material culture, whether a democratic nation can train enough teachers to sustain an adequate education for its needs, or whether the combination of happiness and efficiency on which good education depends can be provided in a society which has so little knowledge based on scientific research. These issues were discussed with the vitality which comes from the confluence of widely different backgrounds and experience. Askov 1965 may not have had the same sense of mission as had Elsinore in 1929 but it has stimulated deep thinking on broad themes among a group of active educationists from eighteen different countries, who will surely carry their experience into their lives and their work. Who knows but that in the year 2000 their successors may record that many of their aims had been accomplished and their dreams had become a reality.

### **Working Groups**

Besides the lectures and discussion groups there were sixteen working groups, fourteen in the arts, one in physics and one purely verbal, these were formed according to preference. Was it a good or a bad thing that the verbal group on modern educational problems attracted the largest numbers of all — one that finally had to be divided into two? Do the discussions of such a group serve to widen or deepen or sharpen the continuing deliberations that went on for all the rest of the time, or were a few people taking refuge in discussion to avoid committing themselves in poetry, painting, music, drama, pottery, physics? However it was, the 'working' discussion group was described by its



leader as 'particularly vivid and lively'. Yet the group report resembles the reports of the ten discussion groups. The same topics re-occur: family guidance, school readiness, collaboration between home and school, integration of school subjects, vocational guidance, the problems of modern education which must be faced today because 'tomorrow is too late'.

As an outside observer I would guess that this group received on the side the most vivid introduction to Denmark, as their leader was also the Danish guide who enlivened every bus excursion into the countryside, showing us what had been Denmark and what is Denmark today.

#### **Afterthoughts on Danish civilisation**

Everyone who was at Askov in August 1965 will remember the conference as being beautifully dominated by the spirit of Denmark and the Danes; and by the incredible (by international education conference standards) number of young people there. They were sensitive, enthusiastic, fluent contributors to the effectiveness of the conference. Their summing up of incidental problems of morality that were discussed was occasionally startling.

In 1965 Europe was having an arctic rather than a mediterranean summer, but the sun shone fitfully. This was Denmark where candles on the table are a charming gesture of hospitality and friendliness, where Hans Andersen and the stork's nest are represented on the kroner note. In this countryside the thatched roofed cottages, white or terracotta, are part of a flat, peaceful countryside; but every tiny church and vast cathedral has its hanging ship, a three-masted galleon, reminder of the nation's sea-faring history. This is a country where history is being dug up all the time; and where the young — exasperated by their parents' conservatism — are likely to exclaim in protest: 'You old bog-finding'.

This is a country once committed to warfare. The English paid Danegeld. The sentries at Elsinore look towards the sea — expecting an invasion? Nelson clapped his glass to his sightless eye, and Copenhagen was bombarded.

It is a country now committed to welfare. At Gladsaxe, near Copenhagen, we saw some of the surely best fed and best cared for infants in Europe.

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At Gladsaxe too, at a home for old people, where they served a lunch that was delicious and sophisticated, in buildings that are admirable examples of modern interior decoration.

In Copenhagen on the first day of the school year we saw the seven-year-old entrants, accompanied by their parents, welcomed by their teachers with a solemn and impressive courtesy. Only two out of a hundred or so were admitted sobbing and pulling back. The others bearing their new enormous satchels or adult brief cases followed their teachers proudly into school. Watching them go into this beautifully equipped school — what here is left for teachers to fight for? — the NEF Conference members might well have thought 'Here is a country committed to education'.

All this was part of the post-conference activities. We shall remember the Tivoli Gardens — the pantomime and ballet and jugglers and fireworks; receptions at two town halls with the 'little eating'; the graciousness of the chief mayor and a municipal mayor; the coats of arms of the cities, towns and districts of Denmark hung all round the walls of the town hall in Copenhagen; the canal trips with a student guide switching fluently from Danish to German to English; the magic of Louisiana, the Arhus Radhus and Museum, with its collection of modern painting, and the sculptures from classical to modern engineering, set in an enchanting garden that sweeps down to a rocky coast.

Finally we shall remember the last dinner, again an affair of candlelight and red wine and Danish beer, and that varied, magnificent protein diet. There was a realization of friendships a few days old that would last only if we kept our promises to write or to come back but a sense too that some contacts were real even if they were never renewed. This because there was a commonality of emotion among representatives of eighteen countries.

Leaving Denmark we knew that this is a country committed to civilization. Few of us would forget the words of Rebecca Rasmussen, NEF stalwart and doyen of Danish Conferences: 'Technique has made the world a neighbourhood; man's good will must make it a brotherhood.'

## *Anticipating the Curriculum of the 1970s through Educational Wall Charts*

**David Tyler**

Director Pictorial Charts Educational Trust

### **Human relationships for an emergent world**

How to ease the safe delivery of a new supra-national, leisure-oriented organisation of society and a new way of life more consistent with current scientific skills and revelations of man's true place in nature as today's conscious arbiter of its future?

How to imbue this strange exciting emergent world with at least enough of the best in terms of real human relationships that mankind has yet evolved, to ensure its continuance?

Nothing less will do for the spring-board which following generations must use to make the great leap forward in the evolutionary story that history seems to have destined them to take.

If, in this nonetheless surprisingly apathetic era, such midwifery is indeed to be the role of today's teachers, parents, educational administrators and publishers, it is as easy for the clear-eyed to attempt too much too soon as it is for the less far-seeing and intense to dismiss the alarmists as impractical visionaries and attempt too little too late.

### **Interchange between producers and users of educational aids**

Somewhere in between these two attitudes, I believe, lies a meeting ground where both can engage to good effect in assessing and testing the most practical tools for the job. Not less important are the interchanges between users and producers of educational aids if really good ones are to be made.

Some description of experiences and problems met, on one narrow front, that of educational wall chart publications, may therefore contribute to the development of the 'ways and means' discussion in an often neglected area of the meeting ground and one that could, nonetheless, prove to have considerable potential as a vehicle of effective change.



As always, ends and means are inextricably intertwined and consideration of the one demands reference to the other. Neither should a single objective be exclusively associated with a particular technique. However, this said and for the sake of convenience, I propose to do just this in describing examples to illustrate the possible role of the chart on the wall or before the class.

### Wall charts as visual summaries

Let us take as an example, an evolutionary frieze, designed to give a bird's eye view of the whole history of life on this planet, from the birth of the planet in a ball of gas to the spaceman who is preparing to leave it. This whole sequence, summed up within the compass of a single chart, can introduce the evolutionary idea of adaptation to environment and command of the environment/man dialectic for the pursuit of selfconsciously chosen ends as the key to successful development. The consequences of failure to adapt are no less evident. Extended backwards in time it will show the continuum of the emerging universal picture from matter to man and enhance the essential unity of human origins. Developed forwards with increasing diversification, the process is seen to speed up as social evolution presents the historical sequence of human kingdoms of increasing power and complexity. The increasing size and intricacy of the tools of civilisation and of war compared with man readily illustrates the great contemporary question mark when teacher or parent decide the time has come to point to it. A number of devices offer themselves for solving reasonably well the problem of the time scale.

This sort of representation can be simple enough for a child's bedroom wallpaper frieze and yet prove useful in the schoolroom. Think of the almost unconscious grasp of the march of history and the saving of school time and tempers this may mean.

One of the chief causes of present day apathy and discontent may be the failure of the individual to 'find himself' as a significant product of the stream of life and selfconscious agent of the future. So often biology stops short of evolution and history loses the broad sweep and tide of civilisation in the detail examinations demand, while in the more exact sciences realisation of the symmetry and design in nature is often lost in the mechanics of the experiment. Whether the order is 'designed' or is a

product of probability is an important personal issue for everyone in the present religious and ideological flux and it can hardly be approached without familiarity with the phenomena themselves.

How often is the full beauty of the pattern of the periodic table presented in terms of the atomic shells so suggestive of a corresponding chemical evolution in the cauldrons of the stars and so meaningful in terms of natural order — and of the power of uranium fission? Yet this is an ideal subject for 'charting'.

If the feeling of insignificance and helplessness in face of the scale of things is a further contributive factor to malaise, a Renaissance approach to science, that 'to scientific man all things are possible', can permeate wall charts suitable for even the most concentrated science courses. The discovery, the law and the technology shown alongside their philosophical implications and practical applications to world problems of poverty, disease, etc., is both stimulating and purposeful. Conveyed in this way the specialist teacher is assisted without in the first instance being required to adopt a liberal studies approach he may not be trained or oriented to give.

There are a number of obvious limitations, yet the single large sheet of paper, already proved in the visual arts, is peculiarly well suited for giving an integrated visual summary of a subject in its real life context. Its genesis and historical development, uses and abuses, potential and significance in the future are not the only dynamic relationships to be stressed. Meaning in life and real assurance depend on an increasing grasp of the underlying and overall pattern in nature, so the intersubject references between the more specialist disciplines will also have their place through, for instance, linking the idea of the evolution of the elements, extraction of oil and Algerian politics or copper and emergent Africa with ideas for world development.

The 'visual summary' chart, therefore, provides a skeleton diagram and a useful antidote and complement to programmed learning, although it is itself together with its teaching notes a form of programming. Any attempt to spread such a canvass is partially inhibited by the medium of book, film or film strip, but somewhat less so by the 'mural' or wall chart with which these should ideally be associated. The whole area is visible at one and the



same time so the interrelationships between each part can be traced and retraced at will without hindrance and at the absorption rate of the individual; and the producer cannot get away with loose thinking. At the rate of one to a class the cost is reasonable which means that new knowledge from the scientific front and political changes from the volatile world about us can find their way into the classroom long before standard text books come up for revision and replacement.

In practice a fairly standard format for the treatment of individual countries has its centre of gravity in the geography room. But it can include in addition to the normal human geographical material, governmental structure, minerals, etc., key strategic factors and an historical base strip ending with the chief current question mark.

Of course a compromise has always to be made between the needs of direct class teaching where a single large central diagram is required and of group work, reference and revision where the peripheral 'context' material, containing so much of the real significance, comes into its own.

### **Discussion material**

There is a sense in which the wall chart as described above is a philosophical and social map. After all, a map is the beginning of a plan to do something, whether it is a sketch to help you get to the grocer's shop or a world map to help plan the War-on-Want and the optimum distribution of resources.

Rather higher up the educational pyramid a quite different type of 'discussion chart' comes into its own as a focus, stimulant and guide for all kinds of Social Studies, RI, Civics and Current Affairs occasions.

Surely a sufficient spattering throughout every school of wall and teaching charts, designed in accordance with advanced thinking about the curriculum is really needed to equip children for the future. Linked with the current teaching situation, these could both anticipate to some extent, and speed the large scale changes that must come if democracy and we ourselves are to survive in an acceptable world.

Since legislation is slow and not necessarily effective

and new schools don't mean more and necessarily better teachers, is it not possible to think of chart designs as so many extra windows in the classroom wall through which fresh breezes may blow adding new slants on school work and continuously raising in the minds of student and teacher alike, the fundamental question — 'education for what?'

Below are listed eleven ways in which some of these concepts can be conveyed to pupils and students:

- (a) The pictorial treatment of history to reveal the long-term trends which have created or led up to the conditions of modern life and make evident the ways in which today's citizens may now, in their turn, influence the direction of future development.
- (b) Extension of the school curricula so that history, science, art, languages and geography are seen as facets of a whole in which they merge and stress the unity of things.
- (c) Introduction wherever possible of a universal evolutionary approach, e.g., from the first big molecules and life spores to the genesis of fish, plants, animals and man, his social evolution in China, Sumeria, Egypt, Greece, Rome, etc., and the teachings of Frazer, Marx, Huxley, Einstein, Chardin Keynes and the rest — and the discovery of DNA.\*
- (d) The treatment of world current affairs as the end product of each subject studied — e.g., chemistry leading to plastic repairs for medicine and control of DNA in inheritance.
- (e) An approach to every subject from the world problem and planning point of view.
- (f) Introduction of examples of ways in which unplanned and unselfconscious species can die out by failing to accommodate themselves and their environment to each other or conversely thrive when they do so fortuitously (social biology).
- (g) Critical objective treatment of institutions like the stock exchange, monopoly capitalism, Russian communism, as well as British monarchy and the Houses of Parliament, the press and advertising, public relations, etc.

\*deoxyribose nucleic acid.



- (h) Stimulation of interest in study of the Greek ideas of balance, proportion and democracy and their practice in class discussion, debate and argument.
- (i) Development of the individual themes designed to promote unified study of the brain and sex organs in physics, chemistry, evolutionary biology, history and psychology, to widen sex and RI classes where the dependence of moral behaviour on religious belief and the evolution of morals may thus be debated.
- (j) Stream histories with an emphasis on the interrelations of civilised thought and technical progress.
- (k) Discussion charts on the chief issues that continuation of present trends will present to us tomorrow (4-day week, computerised administration, etc.) and in particular the form of a dynamic non-rigid culture and a society in a continual state of adjustment as new understanding and aspirations emerge.

Such an ambitious role is only to be envisaged through creative association between research workers, visualisers, artists and teachers concerned in this type of educational publication. Between them they should combine enough of the educationalist, idealist and rebel to feel the call of both the being and the becoming in the state of mankind, while direction of the whole endeavour must be independent of the dictates of the profit motive and not unrepresentative of the chief contemporary ideologies.

## *Report from Askov* *What's the use of Art?*

**Sandro Key-Aberg**

Swedish Writer, Author of 'Educated People', 'Like a Fairy Tale', 'Poetical Game'.

How important is art in our lives? Do we really need it? We can certainly maintain life above the level of death without art, but then there are not very many things we do need, just to keep alive: we can live without shoes, or factories, for instance. But it seems that as soon as man acquired certain skills, it

became as essential for him to discover the meaning of life as it was for him to learn how to survive. And it is art that answers questions about the substance of life.

### **The Essence of Life**

In a materialistic welfare state to discover the essence of life is no less important than it ever was. There are many chances of having sensuous experiences of a kind now, but purely sensuous experience is not enough. If the root of science is the human need to explain physical reality, so the root of art is the need to explain our experience of this reality. We are part of art. Culture is born when man meets his social surroundings. When he creates new art, he is defending his life to quite as large an extent as he defends it by increasing the production of the earth.

The question therefore is not whether we should have art in our lives, but what kind of art we should have. Even if we regard art and culture as founded in the need to experience and to describe that experience (a need quite as active and organic as many physical needs) cultural life cannot be regarded as something born of biological necessity. Social, cultural life is a created and artificial phenomenon, and one way to describe culture is to say that it consists of a great many learned skills and attitudes. It can include our attitude towards the care of the aged and handicapped, our skill in experiencing the arts, and our ability to use such experience among many other skills.

### **What is art?**

Interest in the parliamentary budget or in the welfare of underdeveloped countries, or our ability to experience a work of art are all to a degree created interests, the result of nurture. So cultural life, and consequently art, can be seen as a mode of communication. The question is, how exactly do we want to define art — as something done in a special way or with a certain purpose? Are we to agree to let objects or incidents of a certain describable appearance count as art? If so, which of all appearances shall we allow to count as artistic? Are some appearances aesthetic and others not? If we define art as the psychic relationship between an individual and a piece of another reality, then the attitude of this individual towards this piece of reality will decide whether for him this is art or not. If we choose to define art as our psychical attitude towards it, art will be any material of perception that



we allow temporarily or constantly to form an experience. If we call something art, we also choose an attitude towards it.

### **We have changed ourselves**

An object or an incident is the raw material of experience — a granite rock, a house wall, a diesel motor. The rock, the wall, the motor, or the situations in which they are involved, become 'images' defined by our senses, materials of perception which we use in order to receive experience. But not only do we experience things, we can do something about them. We can use a saw or a telephone to change our physical existence so that it will more nearly satisfy our needs. So too we can use art to improve the world; to effect desirable changes in our reality, though we may be changing our psychical rather than our physical condition. As a lamp suddenly starts to blink in registration of changes in a circuit, so our blinking experience registers the changes in our inner circuits, and the material world may seem different after such an experience. Our image of reality has been transformed; though we have not changed reality — we have changed ourselves. An early morning in summer can give life a 'new' significance, so that the whole of it suddenly feels as fragrant as a melon just cut up.

But what distinguishes art from other objects that may temporarily be used as art? What, for instance distinguishes a poem from a fever chart? It is that works of art are connections of things and events made primarily to mark them as material for experience. And in contrast to the many temporary things in nature, a sunset, for instance, a work of art is in some way always the result of human will, and it includes something that suggests how it should be experienced, either in the choice of material or its arrangement. But the fact that someone follows this suggestion does not mean that this is the only way of experiencing this piece of art. When arranging things in order to experience them we bring them into relationship with our own world of images and ideas; in order to construct a condition of mind in which we can estimate and evaluate experience. The demands made on man by life and art are not incompatible. Experience of art belongs no less to life than any other experience or action. I do not believe that by the expression 'the aesthetic mind' we mean an organ of reception in addition to the ordinary senses, but quite simply a faculty of using them, a trained ability to make contact with

works of art.

### **Awareness of art and life**

Perhaps art may be sometimes only 'material for exercise' but we perform this exercise not only with a future purpose of being able to use art in better ways, but in order to use our lives in a more meaningful manner. The aim is awareness not only of art but also of life. Our problems of forming meaningful experiences are more or less the same whether we are dealing with a poem or a human being.

It is strange with what self-confidence we maintain our own interpretation of life, however incompatible and mad it may be, and what sudden pangs of fright we have when we discover wide gaps in what we call our own reality — the deep misunderstandings of our heavens! But to improve our imperfect experiencing of art is at the same time to improve our imperfect experiencing of any other reality. We may use our knowledge of art to interpret life, and of life to interpret art.

### **Acceptance of art at varying levels**

In some periods this kind of art experience has been permitted only in regard to 'the real works of art', and placed at a certain level of complexity and intensity before it could be called an art experience at all. To say that something was 'art' was not only a description but an evaluation. But I believe we must accept an experience of art in all dimensions and on all levels. We have to consider and accept the experience of reading comic strips and listening to pop music just as we accept reading Elizabethan poetry or listening to Gregorian chants.

It is sometimes said that man in our time has ceased to experience art, but never in history could man experience so much art — if we take into account television, radio, the cinema screen, newspapers, paperbacks . . . The problem is what experience do we choose? If we choose art that demands no more than a superficial engagement — an ingratiating kind of art — we are falling for a sweet after meat.

### **Status experience or really using art**

To me the problem is not only what we pick out to experience as art, but how this experience is brought about. There is often a kind of indignation — aggressive and morally miscoloured — because more people do not read modern poetry or buy modern pictures. But this indignation overlooks the simple fact that most people cannot use these



modern works of art to make a meaningful experience. The works of art convey a foreign reality. To occupy oneself with modern art is often to evaluate its quality from certain established reference points or norms, and to ask the question is it good or bad? Many people, getting an authoritative answer, one way or the other, somehow seem to have done with this piece of work, and go on to the next. This seems to me to be collecting 'status experience' in order to satisfy a social demand, but not our need to experience art.

In the past, many teachers have felt that they should pick out for their pupils the 'real' works of art, and so teach them to recognise the good. This was called 'educating taste'. But the danger of this kind of good taste is not only that it may be extremely conservative, it may also be hostile to any new artistic experience. Our relation to art can easily become superficial and merely descriptive if we tend only to see what something is like or unlike, without independently being able to appreciate its unique artistic expression.

The act of defining old and new values in art, of course, can be both necessary and useful, but our values should not be fixed and static. The value of a work of art is inherent in our own experience of it, and experience which is never the same from time to time or from person to person. We cannot ascribe value to works of art as we ascribe values to coins and banknotes according to the rates of exchange that apply for the moment.

Experience of art is of course socially conditioned, and our way of associating with art is exactly like our way of associating with people, determined and made easier by conventions and expectations, or impeded and limited. But conventions and expectations constantly change direction and content: this is an intriguing and vital thought.

A discussion of artistic values is not only a discussion of appearances, which can be both bleak and fussy; it is also a discussion of our relationship to art and its function in society. A valuable work of art is a usable work of art, a material of perception that may be used to explain our world.

### **Perception and new ideas**

The problem then is not good or bad art, but good or bad perception of art, and the task of the teacher is not to choose the good works of art, but to give his pupils power to make their own choices by helping

to train their senses and faculties of experience. For art is difficult: a new work of art involves new ideas and emotions, a getting rid of old conventions. Teachers must be concerned with 'good reading' of art where the reader is using as many of his faculties as possible. For instance, there are ways of reading comic strips in the newspapers that will make them a fascinating report of notions about life, and there are ways of reading Brecht that will make paper in his books as dreary and void of essence as a laundry list. It is more true to say that there are few 'good readers' and more 'bad readers' of art today than it is to say that good art is no longer created in our time.

I do not believe that theoretical knowledge of art is unimportant but it is without purpose if it is not integrated with rich and intense experience. There is a belief that the faculties of experiencing vividly are inherent — but to some extent they can be learned. Adults with an active interest in the arts tend to come from aesthetically well-developed environments where they were helped in their early years to experience and express these experiences. Genetic make-up is certainly important, but teaching can help a man to achieve his own limits of experiencing art. It is not, of course, a matter of opening one's soul and believing that the meaning of art will come flying into it. It is necessary to develop active attitudes, and teaching should be directed towards methods of seeing rather than towards what we see.

### **The Experiencing Group**

This constant encouragement of individual contribution and attitudes is important, because I do not think that a spacious, experimenting art can exist unless there is a group of people independently and critically experiencing it.

Much of the meaning of a work of art stems from the fact that it is an independent creation, using on an object the perception and experience that are unique to the artist's personality; the experience is not included in the artist's personality as a piece of knowledge, socially highly esteemed, but is snatched, raw and foreign, and is therefore an important part of the psychical content of the personality.

### **Creation and freedom**

Man in society is exposed to many tyrannical influences, undeniable statements, enticing seductions, often of an aesthetic kind, and all exerted with the idea of influencing his actions,



limiting the number of ideas about life at his disposal, and reducing his intellectual and emotional agility. But aesthetic education aims at that kind of freedom of which the best propaganda is art itself. To experience art is to create one's own experience, and creation always implies some degree of freedom.

What degree? Freedom of art is also freedom of experience. The fact that we often censor a certain kind of literature that is very violent implies a belief that art itself does violence to anyone who meets it. The reader of a text or the man who sees a film cannot defend himself by his reason alone. He alone cannot carry the whole responsibility of what happens to him. But the fact that we do not generally censor art implies that we assume that the reader or spectator does take responsibility for what happens to him through his experience of art, and that mental or physical freedom is not to a great extent diminished by violence imposed by someone else. He **can** defend himself; he is free to say yes or no to the image of the world art presents to him.

## *'Conflict'—A Student Project in World Affairs*

David Bridges

A conference of forty sixth-formers and almost as many young teachers, university lecturers and other interested people recently marked the end of the first phase of a new venture in the teaching of international affairs. The sixth-formers were from the Royal Grammar School, High Wycombe, and from the Girls' High School of the same town. These schools are the basis for one of the three 'Student Projects in World Affairs' currently receiving grants from an American foundation called 'Leadership and World Society' to experiment with the teaching of world affairs.

The High Wycombe programme is still in its infancy, but has aroused sufficient interest and enthusiasm to lead those of us concerned to hope that it might be a useful basis for further discussion and enquiry.

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We began with the following, we hope fairly unexceptionable, premises:

1. **that** it is increasingly important that responsible young people should have knowledge and understanding of world affairs since this is a field upon which they will be called upon increasingly to make judgements and to exert their influence;
2. **that** this area of study is rich in material stimulating to the imagination and challenging to the intellect — and merits on these grounds, too, the attention of teachers and students;
3. **that** international affairs is moreover a field with which university examiners increasingly expect applicants to be familiar, one in which more and more universities are setting up degree courses — and consequently (even from the most cynical point of view) one that senior students should find it profitable to study.

In addition, though rather less confidently and rather more controversially, we based what we were doing on one further view of the way in which this

### **UNIVERSITY OF BRISTOL DEPARTMENT OF EDUCATION and**

#### **The Central Training Council in Child Care ADVANCED COURSE IN RESIDENTIAL WORK WITH CHILDREN AND YOUNG PEOPLE**

This is a senior one-year training course where experienced staff from various types of residential work with children and young people study together. It is designed for those wishing to improve their qualification for posts of responsibility in places such as approved schools, boarding schools and homes for maladjusted children or children with other handicaps, children's homes and hostels, reception and remand centres, and certain penal institutions.

Applications are now invited for the course starting in mid-September 1966. Candidates must have had at least three years' residential experience with children or young people. Preference is given to those between the ages of 25 and 45. Some recognised previous qualification in the education or care of children is normally required but may be waived in exceptional cases. Grants are generally available from the Central Training Council though many authorities are prepared to second staff on pay.

Details and application forms are obtainable from the **Secretary, Central Training Council in Child Care, Horseferry House, Thorney Street, London SW1**. Application by 28th February 1966, is advisable.



field of study might be approached:

4. **that while** the teaching of world affairs (or to state it in more child-centred terms, 'education for international understanding') like any other field required firm foundations in a sound grasp of the facts; **and while** such knowledge was useless if those in possession of it were not also equipped to deploy it in discussion, argument or polemics or for the purposes of making their own judgements upon it; **nevertheless**, the intellect was not the only medium through which an understanding of other-national and supra-national qualities and problems might be approached.

Man's experience lay in the whole of his personality — in his senses, his intuition and his body as well as his mind — and he has always expressed himself through all of these media. To approach a proper understanding of that experience on a global scale we would have to bring to bear upon it that same range of qualities.

A course which rested solely on the basis of academic study would neglect the wealth of insights and information which poetry, painting, music and the other arts could supply and which the intuition and the senses could interpret.

With these principles in mind, we approached the theme we had chosen for the first phase of our project — 'Conflict — and its Resolution' — in two ways:

**first** through evening seminars (lecture/discussions or symposia) and

**secondly** through Sunday afternoon sessions with the same students assimilating music, movement, poetry and other writing into a dramatic composition which we entitled, rather apologetically, 'Conflict — an Improvisation'.

The whole programme was drawn together with a new degree of concentration in the weekend residential conference held at the North Bucks College of Education.

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### The Seminars

It was our intention that the evening seminars

should be conducted in conditions as far removed as possible from the classroom situation. We were fortunate, therefore, in being offered the facilities of a cosy sitting room large enough to contain — if not exactly to accommodate — the forty to fifty people who attended regularly. The mingling of the sexes in the intimate proximity which the circumstances of space imposed, the exotic hours of late evening unpunctuated by ringing bells, the ritual of coffee-making, the introduction of interesting guests (some from other countries), the fortunate choice of lively speakers, the informality of relationships with staff, combined with the purposefulness of a duplicated agenda, a library of books (by co-operation with the Schools Library Service) and a weekend conference to prepare for — these were the ingredients of many exciting and immensely enjoyable evenings.

We did not on the whole consider it useful or within our competence to offer panaceas for the world's ills. Rather we sought in our meetings to investigate the nature and causes of conflict. It was frequently our implicit assumption that such an understanding would in itself be taking us a long way towards conflict resolution.

Preliminary sessions included a symposium on 'The struggle to command the world's resources'; lecture/discussions on 'The role of power in international conflict'; 'The social anthropology of conflict'; 'Art as conflict'; 'Religion as a source of conflict in the world today'; and a symposium 'Round the world survey of conflict hot-spots'. The weekend of the conference saw sessions beginning with 'Man at war with himself' and passing through 'Social . . .' 'Race . . .' and 'East/West . . . Conflict' to 'Resolution through law' and 'Resolution through education'.

We probably tried to cover too much though equally we left important areas untouched; we sometimes tried to search too deeply, in other respects we were too superficial. Nevertheless, the result was successfully to stimulate vigorous enquiry and discussion and to confront us with a number of doubts and questions about our own attitudes, natures and purposes which we shall all, somehow, have to resolve.

It was not originally our specific intention in the seminars (except in the one session on 'Man at war



with himself') to regard the various manifestations of conflict in the world as projections of the individual's internal dilemma. It is perhaps all the more significant, therefore, that this, time and time again, was the point to which our discussions returned. This may have been the result of the student's need to reduce a problem of international dimensions to one with which he personally could come to terms. Alternatively, it may reflect fundamental universal qualities underlying all conflict situations. Either way the implications are intriguing.

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### The Drama

The drama side of the project, produced by Tim Newling, was directed more specifically at personal experience. In this we sought to heighten the students' awareness of the insights which the art forms could give into conflict situations, which we recognised as being perceived through and finding expression in, not merely the intellect, but also the senses, intuition and the body itself. What resulted was derived largely, and originally, from material brought along by the students. In the Sunday afternoon sessions, the bits of poetry and prose, the songs and ideas were woven together with sound and lighting effects and movement until they formed some kind of composite whole.

The performance at the conference, with only six afternoons' work behind it, was still patchy but maintained, nevertheless, a mounting excitement.

The first section of the drama concerns internal conflict. Faces are picked out from the darkness by solitary spotlights. Yeats' 'Four Ages of Man', a dialogue from Marlowe's 'Faustus' and finally Dannie Abse's 'Duality' indicate some of the elements of conflict within the individual:

'... my two voices sing to make one rhyme  
Death I love and Death I hate,  
(I'll be with you soon and late).  
Love I love and love I loathe,  
God I mock, and God I prove,  
Yes, myself I kill, myself I save.'

William Blake's 'Poison Tree' which follows this achieves rather neatly the transition from internal conflict to that between man and man.

Movement and light and numbers increase as the piece proceeds. The next stage is a formal, almost cartoon-like, dramatisation of Schoenberg's 'The Killing' in which a hangman speaks of his killing for 'five million people in the state today who want a killing'.

'The Killing' is the link which takes us to the next part — War. Britannia, with the words of an early first world war poem, sends off her men to fight. The soldiers march off stoutly reciting Hardy's 'Men who march away' to which Wilfred Owen's 'Anthem for Doomed Youth' provides a blistering retort. The soldiers take up the words of Kipling's 'Common Form':

'If any question why we died  
Tell them because our fathers lied.'

which settles down to a rhythmic backing for a rendering of Bob Dylan's song 'Masters of War'.

A slightly awkward transition now to race conflict. A seething crowd full of hate drive on a group of Jews. Pieces from 'Merchant of Venice' and 'Jew of Malta' are introduced, and then Yevtushenko's 'Babi Yar' leads into the hustling of Jews to extermination after a horrifically efficient rendering of George Macbeth's 'The Director':

'... taps on  
Masks fitted, the legs well held, the right grip  
And a nice simple injection — I always think  
Those gas-cylinders are all wrong.'

As the Jews are dragged off, the mob's attention is attracted to a group of Negroes who appear on the other side. Their hate is now turned upon them and the abuse settles into a chant of 'Blacks Go Home!' This in turn fades into music and a poignant piece of movement based around the love of a black man and white woman and their respective societies' rejection of their marriage. The subject of racial oppression is taken up again in extracts from the 'Guardian' and Martin Luther King about the negro's position in society.

The final section begins with the whole cast arguing in groups. There emerges gradually one overriding debate — and the threat of 'the Bomb' is taken up group by group until the whole cast sinks to the



ground chanting menacingly and in a half-whisper  
'The Bomb — The Bomb — The Bomb . . .' Out of  
this beat a new poem is formed — Peter Appleton's  
'Responsibility'. In the pattern of 'The House that  
Jack Built' one person rises after another to  
acknowledge his 'responsibility' until, in a chilling  
climax, they all declaim

'I am the man behind it all  
I am the one responsible.'

By now the cast has taken up the formation of a  
V-Bomber threatening the audience and there is the  
sound of its approaching roar as a precise female  
announcer recites against a background of heavy  
static interference Peter Porter's 'Your Attention  
Please' — the announcement of impending  
nuclear attack:

' . . . Our President  
Has already given orders for  
Massive retaliation — it will be  
Decisive. Some of us may die.  
Remember, statistically  
It is not likely to be you . . . '

A massive explosion follows and then the whole  
drama closes to the sound of crashing organ chords  
as flashing red floodlights bathe a writhing mass  
of anguished limbs.

Whatever its merits or demerits, it is our hope that  
this drama work has brought to the students'  
'conflict' studies a personal, imaginative insight and  
experience that they might otherwise have missed.  
This is emphatically not to depreciate the value of  
the more usual academic studies (which had their  
place in our course) but more closely to define their  
role and the character of their particular  
contribution to the full development of a pupil  
and his understanding.

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## **OBITUARY**

### *Shri Maganlal Tribhuvandas Vyas*

**Shri Maganlal Tribhuvandas Vyas** was a well-known  
figure amongst the educationalists of this country.  
He will be remembered for a long time by the  
citizens of the States of Maharashtra and Gujarat as  
a distinguished educator who brought new and  
progressive ideas in the field of education. For Mr.  
Vyas the child was the centre of all educational  
activities. He stood for individual freedom in  
education — freedom for the child, for the teacher  
and for the administrator, and utilized all  
opportunities to stress and spread the ideal of  
Freedom. He was a fountain head of inspiration for  
several young educators and his guidance and  
advice were sought by many.

In the city of Bombay, Mr. Vyas will be long  
remembered as the founder of two model Schools  
viz.: The Fellowship School and The New Era  
School, at Hughes Road. The latter institution is a  
monument to the genius of Mr. Vyas. Besides  
being one of the most progressive Schools in the city,  
it is one of the thirteen schools in India selected as  
an Associated School for the implementation of the  
UNESCO's major Project on Education for  
International Understanding and Mutual  
Appreciation of Eastern and Western Cultural  
Values.

The various capacities in which Shri Vyas served  
the cause of education are numerous. To mention  
only few, he was a member of the Secondary  
Education Commission appointed by the  
Government of India in 1952. He was the chairman  
of the Syllabus Committee, Primary and Secondary  
Education, Bombay State, and President,  
Maharashtra State Bharat Scouts and Guides Week  
for the last many years. He was the first President of  
the Headmaster's Association, Bombay, and Bombay  
State Federation of Headmaster's Association and an  
active Member of the Bombay City Social Education  
Committee. He was actively associated with several  
educational, cultural and social organizations  
and institutions.

Shri Vyas was never known to tire from work. Till his  
last illness he was the President of the New Education  
Fellowship-International Indian Section; Headquarters  
Commissioner for Educational Institutions, Maharashtra



State Bharat Scouts and Guides; Member of the Bombay Advisor Panel, Central Board of Film Censors, as a nominee of the Ministry of Education, Government of India; member of the Prayers Book Committee, Maharashtra State; and on the Consultative Panel, All India Radio, Bombay.

His services to the cause of education were recognised and appreciated by the Government of India which awarded him the National Award of PADMA SHRI in 1957. The New Method Language Text Books for Primary Schools written by him in Gujarati have been widely used for the last 30 years. He was interested in educational work at all levels. He was a member of the Academic Board of the M.S. University, Baroda. He was keenly interested in women's education — which he regarded as the basis of social reform, and educational progress — and rendered very valuable service in this field.

Mr. Vyas had travelled widely, visiting America, United Kingdom, Russia, Japan and other countries in pursuit of his life's mission, which was education. He headed the delegation of educationalists invited by the New York University in 1964 for a project on international understanding through education. He was also connected with several organisations working for better world understanding.

Mr. Vyas was born in the village of Avidha (Dist-Broach) on 27th December 1894 and was educated at Ahmedabad and Adyar. For him Dr. Arundale was the original source of inspiration and strength. Mr. Vyas accompanied Dr. Arundale, along with Shri V. K. Krishna Menon, to London in 1922 and was then one of the few Indians to get Masters Degree in Education of London University. Soon after returning to India he founded the Fellowship School in 1926, with the help and encouragement of Dr. Arundale. He started the New Era School in 1931 and guided its work and various activities as its Principal till 1956 and later on as its Director.

He leaves behind him two daughters; but thousands of his spiritual children will mourn him and will remember him with a deep sense of gratitude. His wife, Smt. Sarojben, herself a devout educationist, and one of the early students of Dr. Montessori, shared the ideals and work of her distinguished husband, and helped him significantly in building up the institutions and in all that he undertook. His nephew Dr. K. C. Vyas, has taken over the charge of the New Era School.

## *Professor Morven Brown*

The death is announced of Professor Morven Brown, President of the NEF New South Wales Section, 1952-54, who inspired many developments and new trends in education, including major reforms in secondary education. After lecturing at Sydney

Teachers' college and Sydney university, he was appointed director of the Department of Social Work at the University of Sydney. From there, he went to the University of New South Wales as professor of sociology and head of the School of Sociology and became dean of the faculty of arts in 1958. As president of the Good Neighbour Council of New South Wales he did much to help new settlers integrate happily into the Australian community.

The death of this outstanding educationalist and rare mind is a very great loss not only to the NEF, but to educationalists throughout Australia.

## *Editorial Notes*

There has been unavoidable delay in printing some record of the Askov Conference. These reports which we print in this issue come like new year resolutions. We owe the general impressions to a trained reporter Miss Pat Hathaway who agreed to undertake this large task. One reporter agreeing to report a whole conference in some detail could easily be dull. This reporter's work was sent to Peggy Volkov for editing and she says Miss Hathaway 'had a gallant bash at the impossible and I like her friendly comments on this and that'. She speaks for many of us.

We have to thank a reporter, an editor and the civilised host country which provided the background and much initiative for this record. For a lecture report we print 'What is the use of art?' and we have to thank a distinguished Swedish writer Sandro Key-Aberg. In view of the fact that NEF stress the value of mingling lectures and practice of the arts with discussion at conferences this seemed a relevant lecture for inclusion in this issue. Sandro Key-Aberg encourages us to examine attitudes to art in depth and to shift the snobberies and the status-seeking in art appreciation from the use of art as self expression for the competent practitioners, as apart from art as the work of genius. While valuing the richness that genius brings to a culture he also stresses the need for every individual to participate in art at his own level.

He adds a most important point relevant to the cultural climate of a society when he says 'I do not think that a spacious experimenting art can exist unless there is a group of people independently and



critically experiencing it.' For the age when 'the quality of their leisure will depend on the quality of their education' this writer offers new perspectives.

We are in this issue also pleased to present an article on 'Anticipating the Curriculum of the 1970s' from that pioneer of visual education David Tyler. He, like the speakers and participants at the Askov conference, looks forward to the challenge of a changing world and poses a question 'How to imbue this strange exciting emergent world with at least enough of the best in terms of real human relationships that mankind has yet evolved, to ensure its continuance?'

We have also secured with the help of an associate editor an article by David Bridges about a student project in world affairs 'Conflict'. We are very glad to print this. It gives one extra example if such is needed to show how the modern student and modern youth in general are capable of meeting the intellectual, social and emotional problems of our strange emergent world with practical enquiry and natural fortitude.

## **Plan Langevin-Wallon de Reforme de L'enseignement** Presses Universitaires de France; pp 298.

This book consists of papers given by well-known French educationists at a conference held in 1964 by the French Section of the New Education Fellowship, edited by Madame Séclet-Riou and René Bonissel.

It also contains tributes to Professor Paul Langevin of the College de France, physicist and humanist, and to Doctor Henri Wallon of the Sorbonne, medical man and psychologist, also interested in social problems. Professor Langevin, rightly suspected of supporting the Resistance, was sent away to a small country town from which, when danger grew, he escaped across the Alps to Neuchatel. It was whilst in exile that he drew up in detail plans for the democratic reform of French education, and on returning to Paris in 1944 he was nominated to preside over a commission on these matters which bears his name. Since he and Doctor Wallon were the signatories to the recommendations of this commission (the full text appears in this book) it is known as the Langevin-Wallon Plan. Briefly, this plan envisages a system of education which will ensure to each child full educational opportunities, irrespective of the social or financial circumstances of parents, and only limited by the aptitudes of the child:

Education to be made compulsory till 18, in four stages:

Nursery and Infant Schools 3 to 7.

Primary Schools 7 to 11.

Secondary Schools 11 to 15. In these four years, in

### **International Conference BISHOP OTTER COLLEGE, CHICHESTER 4-11 August 1966**

#### **"Shaping the Future - New Educational Thinking"**

**THE FOUR WORKING PAPERS** on which the conference is based, and which will be sent to all participants are: 1. Personal Fulfilment; 2. New Perspectives on Human Destiny; 3. Automation, its use and abuse; 4. The Roots of Morality.

**SPEAKERS** who have accepted to date are: Professor G. Mialaret (France); Dr. Anisuddin Ansari (Pakistan); Dr. Borghi (Italy); Mr. Lionel Elvin (United Kingdom); and Mr. H. Entwistle (United Kingdom).

**WORKING GROUPS.** These allow participants to try their hands at new skills outside their normal subjects and to find themselves, after years of teaching, etc., once again in the position of being a learner.

**LEADERS** include: Mr. Richard Dunning (Pottery); Mr. Rikard Sneum (Painting); Mr. John Wallbridge (Film Making); and Mrs. Beryl Biggs (Try out your French), an experiment in communication in any two languages.

**COST.** The total charge will be £19 (Accommodation: £13.10.0; Conference Fee: £5.10.0). A deposit of £2 is payable on registration and the balance of £17 must be paid not later than 1st July 1966.

**ENTERTAINMENT** (charges to be announced later). Excursions, combining pleasure and interest are being arranged. Seats are being booked at the Chichester Festival Theatre, famed for its modern design, methods of production and cast of distinguished actors and actresses.

The Time Table has been arranged so that participants may also have leisure to follow their own inclinations in regard to work or play.

**PRE AND POST CONFERENCE HOSPITALITY** is being arranged by the English Section, for NEF members from other countries who would like to spend a few extra days in England.

**REGISTRATION FORMS** are obtainable from: The Administrative Secretary, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England.



addition to scholastic work, pupils to have opportunities to make intellectual, artistic and manual explorations in order that they may decide what discipline to follow in the next three years.

Post-Secondary Schools 15 to 18. Choice offered between intellectual (leading to University) technical or craft disciplines with many streams in each providing for the pupils' aptitudes, but with continued cultural studies in each.

It is claimed that such a system would not only provide a truly democratic education, but would also lead to the recognition by Society that all forms of labour have equal status and dignity. The community would benefit by the distribution of work based on capacity; individuals would benefit by finding fulfilment in their work.

There are reports of lectures given on the changes needed in the training of teachers, in curricula, and in the psychological approach to children, in order that they may develop their aptitudes and potentialities to the full. Research is also demanded into the clarification and full implementation of the Plan.

Both Professor Langevin and Doctor Wallon were members of the New Education Fellowship, the former one of its International Vice Presidents. He presided both at the Nice Conference of the Fellowship in 1932, at which over 50 nations were represented, and at the Conference at the Sorbonne in 1946, where a thousand of us met to discuss the reform of education both in the western democracies and the Peoples' democracies. This was the first post-war occasion on which most of us were in Paris, and no one who was there will forget the brilliance and courtesy with which Professor Langevin entertained us.

Beatrice Ensor.

## The Dramatic Experience

J. L. Styvan

Cambridge University Press, 25s.

Dramatic experience is what we undergo when we visit the theatre and see, hear and take part, as any member of an audience must, in the presentation of a play. There is no substitute which will give us the same impact which the dramatist's words, brought to life by the actors at the time, will have on us. Reading a play, whether to ourselves or in company with others, can never be a really effective alternative. This does not mean that the world of the drama need be closed to us because for some reason, usually geographical and physical, we are unable to go to a theatre. The written word if properly interpreted and appreciated can provide us with a sense of the dramatist's purpose and enable us to experience, even vicariously, something of the thrill of the living stage.

Mr. Styvan is well-known as a lecturer and writer of dramatic experience and appreciation and his latest book is aimed at those readers who are unable to visit a live theatre and yet wish to enjoy something of drama. The book is sub-titled 'A Guide to the Reading of Plays' and as such is intended to fill in some of the background which we often require if we are to appreciate fully, as we read, the dramatist's intentions and thus evaluate the effects he is trying to create. Obviously to attempt an exhaustive study on this theme would be a vast undertaking and Mr. Styvan has, very wisely, restricted his brief to what amounts to an introduction to the subject. As he states in his preface, his book is only intended as a supplement to the many commentaries which have been

written on the plays he uses to illustrate his points.

The bulk of the book consists of seven chapters dealing with such matters as the history and development of drama; the relative importance of plot, theme and character; verse drama as opposed to prose; the kinds of drama available and the mood of the audience at each, and so on. In the final chapter Mr. Styvan examines briefly the new drama which has evolved in this century through the medium of radio, the cinema and television and evaluate its potential and limitations.

In his efforts to cover such a wide field in a limited space the author has been forced to make some generalisations which one cannot always accept without question. For instance, is it true to say that 'Unlike science, art is not progressive' even when applied to our acceptance of the proscenium stage convention of the present day? Nor can one always agree with his valuation of some plays — is it accurate to class 'The Playboy of the Western World' as a farce with 'A Midsummer Night's Dream'?

Notwithstanding the above Mr. Styvan is generally extremely concise in his assessments and has the ability to get to the heart of the matter with the minimum of fuss. His chapter on the history and development of drama is a case in point in that it reduces a vast and complex subject into a succinct, lucid exposition which a newcomer to drama could not fail to appreciate. One sometimes wishes that the choice of plays used in illustration has been drawn from a wider group of playwrights despite the author's assertion that those chosen are the ones most likely to be read by the student. Mr. Styvan is a firm believer in the use of illustrations and diagrams to make a point and many of these, in fact the majority, are excellent and admirably complementary to the text. All the same one wonders what the foreign student would make of those dealing with the notation of dramatic expression.

These criticisms apart 'The Dramatic Experience' is in many ways a first-class book which presents a new slant on the appreciation of drama in cold print. The two colour illustrations by David Gentleman beautifully complement the text and are little masterpieces in their way. The latter part of the book consists of a number of charts and indexes as well as reading lists which the student will constantly find useful and informative.

Dennis B. Nye.

## Correction

In February 1965 we printed a review by Dr. James Henderson of an interesting and timely book 'Faith without Dogma' by Margaret Isherwood published by Allen and Unwin price 16s. The book had a good sub-title 'In Quest of Meaning'. The review used the sub-title as title for the review and omitted the real title of the book. Many readers were stimulated by the review to try to buy the book and several approached the publisher. We are glad to help them to find the book under its real title before the Chichester conference. We apologise for the error.



## in home and school

Associate Editors

Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

32 Earls Road, Tunbridge Wells, Kent.

### *Editorial from United States*

#### *Testing of Action*

Last summer I retreated from the hectic city and the demanding academic world to a cabin overlooking a lazy Wisconsin river. I took time to read, prepare class lectures, write, fish, and renew my acquaintance with nature. As the days quickly passed I found time to reflect upon a great number of things: how the Indians migrated down the length of both Americas after entering this continent by way of the Bering Strait, how the early Wisconsin settlers and Indians had been carried off by frightful epidemics, how the present generation had desecrated the burial grounds of these Indians and settlers by carting off top soil for land fill, how our population is exploding, how our water and air are being polluted, and how greed, ignorance, and hate may lead to the annihilation of the human race. I was led to consider nature and its impartiality. If God keeps his eye on the sparrow, so does the hawk. When my hound chases a rabbit the outcome is decided by the speed and cunning of each.

I do not claim any special insight into what the impartiality of nature may mean for man. I tend to agree with Sidney Hook that metaphysical principles are pretty useless things. Nevertheless I

find myself making certain inferences. If nature is impartial, we shall have to give up our ancient traditions of assuming that we shall muddle through, that it will all work out for good in the end, that God will take care of his own. In light of the magnitude of our current problems, we may not muddle through. All may not come out all right in the end. If man is fully responsible for his future then he had better take seriously his task of education. Education, formal and informal, are his only means of preparing himself to cope with his increasingly vexing problems. Education, in and of itself, however, is not sufficient nor is it necessarily good. What matters is 'the quality' of education. To date education has served narrow religious, political and personal ends. In some cases it has merely perpetuated inert ideas. What appears to be needed is what Whitehead recommended: 'Culture is activity of thought, and receptiveness to beauty and humane feeling . . . What we should aim at producing is men who possess both culture and expert knowledge in some special direction.' Most NEF members probably would agree with Whitehead. But the embracing of high sounding ends, the uttering of pleasant educational slogans and platitudes, cannot be substituted for action. Even action is insufficient. We must learn to test the consequences of our action by scientific means. This testing of action, I submit, is one thing the NEF has not done well. As Dewey suggested, science is the best means we have for testing our ideas. If we accept Whitehead's 'activity of thought' it implies, in my opinion, exactly what Dewey suggested.

**Dr. Joe Park,**  
Professor of Education,  
Northwestern University,  
Evanston, Illinois.

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#### CLASSROOM EXPERIENCE IN ARTICLES

It may interest our readers to learn that Mrs. Greenway's article about her work at High Wick is selling like hot cakes. This may suggest that Dr. Park is right here: this was an honest report of practical experiment in detail. Better than an overdose of educational opinion is an attempt to discover a guiding theory which may eventually resemble some of the elegant theories of physics and be as ready to be superseded.



## *An Approach to Moral Education*

An address to open the discussion at the ENEF Annual General Meeting in London by John Wilson, Director of the Farmington Trust Research Unit, Oxford.

There are overwhelming reasons of a logical or philosophical nature to believe that morality is essentially connected with free choice. I cannot here give these reasons, which the reader must inspect for himself:\* I will say only that the concepts of a human action (which involves intention, rather than just a set of physical movements) and of a moral belief (which involves rationality as well as the mere uttering of words) make it impossible that moral education should be only a matter of conditioning, indoctrination, or 'teaching what is right and wrong' in a sense analogous to 'teaching Latin' or 'teaching the multiplication tables'.

If the preceding points have been properly grasped, we can begin to see our way through one dilemma which has troubled both theoretical and practical educationalists. This dilemma arises from a feeling of tension between the two desires: on the one hand, the desire to ensure that our children have a solid framework within which to live, perhaps 'a faith to live by', and that we do not let them run wild, thereby losing the advantages of a process of socialisation which has been built up over many generations: and on the other hand, a desire not to indoctrinate or condition, sometimes expressed as an unwillingness to interfere with their 'natural development'.

What we have to realize is that these two elements in education will fit together quite happily **so long as we do not attempt to build absolute moral values into the framework**: for moral principles and actions are things which, as we have seen, the individual can (logically) only believe and do for himself. He can be helped, but not forced: and I will repeat, at the risk of boring, that I am here advancing, not some partisan liberal theory derived from my own moral values, but a necessary truth of logic and language. If we can rid ourselves of the temptation to think otherwise,

we shall be able to face this problem on the right basis.

What, then, is the purpose of this non-moral framework? Plainly it has many purposes. We want the child to grow up into an independent and rational person: and for this a great many things are necessary, or **preconditions** of rational independence — what we might call the 'ground rules'. They include things like survival, physical and emotional security, a command of language, some factual knowledge, the ability to identify with and relate to other people, and a large number of rules designed to protect the individual's rationality and independence. The ground rules are 'educational' only in a weak sense: they do not in themselves **teach** the individual anything: rather, they **make it possible** for 'education' in a stronger sense to occur. In much the same way, in a liberal society, we might say that the laws laid down by the state kept the ring for the benefit and freedom of individuals, rather than attempted to do their morality for them: they set the stage, as it were, or provided a context of communication in which a moral life could be led — just as the rules of a public debate are not themselves opinions or information, but make it possible for opinions and information to be exchanged.

It is here that the desire for a firm and definite policy comes in. For if we are quite sure that these pre-conditions are necessary to produce rational and independent adults, rather than just products of our own values, then of course we must be as firm and authoritative as possible in ensuring that they exist. Feelings of guilt about being too 'tough', or 'imposing our own values', or 'not respecting the child', are out of place here. To try to impose values is immoral, but to fail to create frameworks within which people can choose their own values is just as bad. To take a parallel, freedom of speech depends (a) on restraint — we must not think that we know so much better than other people that we have the right to shut them up: but also (b) on enforcement — we must ensure that the rules of debate are kept, so that everyone has a chance to say something, and so that the conversation does not degenerate into a shouting-match or a fight.

It is claimed by some that the framework must include someone who at least poses as a moral

\*For a properly-argued exposition of these points, see R. M. Hare's "Freedom and Reason", *passim*: for a looser and more general account, my "Logic and Sexual Morality", p. 33 and pp. 47-54.



authority, or some accepted moral myth, if individuals are not to feel lost or become neurotic. This strand of thought runs from the 'noble lie' in Plato's 'Republic' to Devlin's 'Enforcement of Morality' and onwards. But once our basic points about morality have been made clear, it is not too difficult to see what we should say about this. First, it is not at all certain that a **moral** pose is essential to the framework: the vital features may be much more connected with economic and emotional security, close personal relationships, and quite other factors. Secondly, if this moral pose is necessary, it can only be necessary as a precondition: and this makes no difference to our general theory. If children and other individuals not only want someone else's morality rather than their own, but actually need it, then by all means let them have it. Suppose, for instance, that without it they will kill themselves or go mad. Then we should say something like 'Well, we'd better give it them as a stop-gap, but let's think up some other methods of making them feel secure enough to think for themselves: perhaps when they get older or more mature we can get them to stand on their own feet'.

What is to be learnt from this, however, is that if you have a system which depends on the acceptance of authority for 'moral' behaviour, and you then remove the authority without replacing it by other methods, a good deal of chaos ensues. To describe this by saying that people then behave 'less morally' is misleading, for they were not really behaving morally before. They were just **obeying**, and now they cease to obey. What we have here is not an argument for replacing authorities, but for filling in the gap by other methods. If people will not take orders any more, they must be taught to discuss as equals and reach their own conclusions. To remove the props and put nothing back does not make them less 'moral', but it may make for so much chaos and anxiety as to be extremely cruel. This is why we need to be very firm about non-moral rules, the psychological purpose of which is precisely to diminish the child's anxiety, or recast it in a manageable framework.

I am very much concerned to make it clear that what we have said about the connections between morality and freedom, so far from implying a general policy which might be described as one of 'less discipline', 'not being so strict', or 'treating the

children as equals', in fact suggests that in certain aspects of our treatment of children and adolescents we ought to be very much tougher. There is a good deal of evidence, not all of it exaggerated, which testifies to the lack of confidence which parents, teachers and others of us display in this situation. It arises, in part, because many of us still mistakenly feel that we can only enforce discipline, obedience or conformity if these rest on some secure first-order moral basis. Questions like 'Should we allow boys to have long hair?', 'Should we allow students to be promiscuous?', 'Ought girls to wear lipstick when they are twelve?', 'Should I stop my boys playing pop music all day?' and many others are treated as moral questions. Since we feel increasingly uncertain about what the moral answers to them are, we tend to dither and make uneasy compromises. But if we regarded them like the general question 'What forms of behaviour are necessary psychological or social preconditions of education?', we might be clearer about the answers.

Of course, as the more progressive of us will be quick to point out, a lot of behaviour stigmatized as 'immoral' (or 'not respectable') among the young cannot be shown to destroy these preconditions: it is not clear, for instance, that dress, hair, musical taste or sexual behaviour do so. But others of us, perhaps particularly those who have had practical experience of children, will want to point out the very many varieties of behaviour which do fall into this class. Notions like 'obedience', 'respect for the rules', 'playing the game' and so on do not stand for nothing. Moreover, the ground rules that are required will vary from society to society and context to context. Long hair will not do in machine shops, because it is dangerous. More importantly, the need for survival in a competitive world may necessitate that a lot of rules and skills are built into our educational system that might otherwise be needless: rules about hard work, the ability to play one's part in a modern technology, and so on. Some of these may be inimical to moral education, in the sense that we would prefer a world in which such dangers did not exist, so that we had more time to do other things. But you can't educate people morally if they're starving or dead. The important thing is to preserve a very firm distinction between the ground rules and the education of human beings.

Some, perhaps many, of the rules with which



children are faced may be unjustifiable: and this not because of dangerous phenomena over which we have little control, like disease or a hostile army, but because of human beings who are irrational. Thus there are some laws in any society which no rational educator would want the children to approve of, either morally or as necessary ground rules. (Nor, of course, would he make the children disapprove of them: he would help them to form their own opinions.) In these cases, he presents these rules as natural phenomena which, rightly or wrongly, form part of the furniture of the child's life. Fires burn you, lions eat you, and if you run around naked and swear, people don't ask you to tea. These are some of the facts: they can be changed, perhaps, but they must be recognized. Children can be made to keep these rules, to respect these facts, without being turned into hypocrites: the notion of 'hypocrisy' in this context itself stems from a falsely monolithic view that all rules fall into the same (moral) category. But they do not.

Perhaps an example may clarify these rather dislocated points; take tidiness. Within a certain area, tidiness is a justifiable ground rule: if a child's desk, or exercise book, is in total chaos, an essential precondition for his learning may be destroyed. In another area, it may be an unjustifiable ground rule: the person whose house or school it is may just dislike a muddle that is in fact harmless, and get very angry if the child is untidy. The child has to know this and respect the fact: 'Aunt Jemima hates a mess' is a perfectly good reason for the child's being tidy in Aunt Jemima's house, though it is a different kind of reason from the first. In another area, it may be a moral rule which the child has to learn to see for himself. 'If you make a mess which somebody else has to clear up, isn't that unfair? How would you like it if . . .' and so on. Not only rationality and freedom, but discipline and obedience, are encouraged if we keep these separate, and help the child to keep them separate too.

There is a further practical distinction, with which most intelligent teachers and parents are already thoroughly familiar, between contexts in which rules are obeyed, without argument and preferably quickly, and contexts in which one can discuss reasons for rules. These two contexts also tend to get muddled up in the modern *crise de foi*, so that

many of us vacillate between a process of enforcement and a process of reasoning, ranging also over the in-between processes of bribery, threats, emotional pressure, coaxing, lamentation and so forth. It is very desirable, even in command-and-obedience situations like soldiering, to talk about what we are going to do and why, both before and after the doing of it: but it is chaotic to muddle up the talking with the doing. Both suffer in consequence.

This is not to say, of course, that when a child is learning to do something, whether it be in the area of morality or in any other area, the giving of orders and the giving of explanations (plus any discussion that may arise) may not in practice go hand in hand. If you are trying to teach someone to sail, for instance, you may have to shout at one moment "Pull that rope!" in order to prevent the boat capsizing: and then, directly afterwards, you explain why the boat capsizes if he doesn't pull it. In the same way, when teaching mathematics, you often say 'Look, put down  $(x-y)(x+y)$ , never mind why for the moment': and then on some other occasion, not too long delayed, you explain. But it is a great advantage if the learner can distinguish between the two contexts, even if they succeed each other rapidly: by the tone of voice of the teacher, or some other formal device.

What should be common to both morality and any other form of learning that involves thinking or rationality, however, is that the drill-movements through which the learner is put — the orders he obeys — both have, and are seen to have, a point and purpose: that they are not, nor seem, merely ritualistic or dead. If they appear so, they are bound to be regarded by the learner as an imposition, either stupid or positively malevolent, on the part of the authorities. They have got to make sense as part of the learner's ends: and that is why the authority is only an authority in the sense of someone who the learner trusts to establish the ground rules, the essential preconditions of learning. The real authority consists of the impersonal canons of rationality that are relevant to whatever is being learnt. The mathematics master mediates the impersonal rules of mathematics for the child: whatever is right for the child to do in mathematics is not right because the master says so, but because the rules are what they are: his authority is that of a mediator. If the child



wants to do mathematics, the master can help him — though if the child does not want to do mathematics, the master is unlikely to be able to help him very much: which is why so many educationalists rightly stress the importance of child-centred education in general, an importance particularly relevant to the learning of morality.

## *Progressive Education: Rousseau and Dewey*

**Dr. Howard Ozmon**

School of Education,  
University of Virginia, Charlottesville, Va.

Progressive education properly begins with Rousseau. In *Émile* he promoted a philosophy of Naturalism which is still influencing education in some quarters today. The era of the Romantic philosopher, as well as the Romantic poet and painter, who listens to his heart as well as his head, was developed by Rousseau as an attack upon the bored, confused, and artificial society of his time. Since he felt that the arts and sciences were largely responsible for man's degraded condition, one wonders what judgment Rousseau would make of our society today.

Rousseau's written attack began with two essays written for the Academy at Dijon. In answer to the question: 'Has the restoration of the sciences and arts contributed to purifying morals?' he gave a resounding 'No!' Rousseau showed how the corruption of past civilizations, Egypt, Greece, and Rome, was caused by their great interest in the arts and sciences. Interest in such things creates superficial thinking, Rousseau stated, which takes us away from the existential problem of man as a feeling, thinking, and basically good creature. Man's good nature has been corrupted by society, Rousseau felt, so that men today are the slaves of the very art and science they have promoted.

With regard to the question: 'What is the origin of inequality among men, and is it authorized by natural law?' Rousseau believed that men, when they lived a primitive kind of existence, were relatively free and happy. There were no masters then, no slaves, and no ownership of property.

Rousseau points out that when men began to rope off certain portions of land as their own, and began to make tools, and to create art, then did civilization and our troubles begin. Not only did man begin to accumulate property, but especially the kind of property which would make other men his slaves, and through which he could exercise power over them.

Since society has shown an ever-increasing interest in the arts and sciences, meaning the development of more tools, together with an increasing desire for goods and the control of one's fellow man, the only course open to us, Rousseau believed, was to create a new kind of individual who would help to lead society in the right direction. This kind of person would not be the kind of superficial person who is the product of organized society, nor would he be the kind of man who existed at the dawn of civilization, but rather, a compromise between these two, a 'Noble Savage'. The 'Noble Savage' he found in literature was Robinson Crusoe. In the book by Defoe, Rousseau discovers a man who used some aspects of civilization to help him live better within a natural environment. In *Émile* there is also created a mythical person like Robinson Crusoe, only in Rousseau's story we have all the ideas necessary to construct philosophy of education based on Rousseau's proposals for *Émile*.

Rousseau wrote *Émile* to show what the education of the 'Noble Savage' should be like. He presents a situation where a child who normally would be brought up in the city is brought up in the country, apart from the detrimental influences of civilized life. He has a private tutor who guides him in an educational program which is geared to nature, and this education carries the child through the formative period of his life, making him a strong and virtuous person who will be able to resist the evils of society later. The kind of instruction, as well as discipline, which Rousseau promotes, is what he terms as 'natural'. He not only describes what this kind of education should be like for boys, but also for girls. In *Émile*, the kind of education proposed for Sophy, *Émile*'s counterpart, is one which will prepare the girl to become a woman who will follow her natural course in life, which is, Rousseau believed, to serve man, and in particular, *Émile*. She is to be natural. He thinks that women should shun cosmetics, restrictive clothing, and return to natural care and



feeding for their children. Society corrupts women no less than men, he believed, and he pointed out that many women were in the habit of turning their children over to nurses, who imposed cruel and restrictive rules about feeding and toilet training. They also, he believed, dressed these children in a very unnatural manner. Civilized life, he believed, was over-protective in regard to children. They should be allowed to run free as much as possible. They will hurt themselves more, he points out, but they will get accustomed to pain early, and will be much happier because of the freedom they receive.

The influence of Naturalism, as outlined by Rousseau, has had, in a modified form, a tremendous influence upon education. Pestalozzi, as well as Froebel, were inspired by Rousseau's ideas, and tried to use Rousseau's basic principles to set up practical educational programs. In Pestalozzi's case, it was education for the poor; for Froebel, it was education for those prior to school age — the Kindergarten.

Probably the greatest impact of Rousseau has been upon what we call the Progressive Movement in education, which we generally think of as being spearheaded by John Dewey. In Dewey, we find again, attention to many of the things Rousseau was concerned with: the need for considering the child as the center of the educational process; the use of the school as a means for changing society; the importance of the child doing things for himself; and paying attention to the special interests which the child has to promote learning.

Dewey was born in 1859, which was the same year in which Darwin's **Origin of Species** was published. The importance of evolution as outlined by this work remained an influential idea for Dewey throughout his life. One can also find an evolutionary process operating in terms of the dialectic in Hegel's philosophy, and Dewey was strongly attracted to Hegelian philosophy in his early philosophical development.

William James, who received his original impetus toward pragmatism from Charles Sanders Pierce, was to exert a more impressive type of philosophical thinking upon the mind of Dewey than the philosophy of Hegel. James, whose prime concern was originally psychology, adopted an experimental

approach toward the understanding of ideas. He felt that the best test for the truth of an idea was whether or not it worked. James was reacting against the stagnant philosophical systems of the past, which he believed were largely concerned with pseudo-problems. He insisted that before considering any proposition, one should first ask: What is the 'cash value' of the answer? If the question could not possibly result in any useful knowledge — and James would place most metaphysical questions in this category — then we should not even consider it. When we do have a question whose answer could result in 'cash value', then we judge the answer to this question on how well it works. Thus, an idea becomes 'true' only if it works — and only so long as it works. Some things, like Newtonian physics and Euclid's geometrical axioms, may have been true once in that they were instrumental in helping man find out many important things about nature, but today, for James, they have been superseded and thus are no longer true in the sense they once were. Truth then, becomes relative to utility, with truths constantly changing because of new discoveries and new answers. James also wrote about religion, and believed that religious beliefs were sometimes useful (and true) insofar as they worked for certain people, i.e., made them less anxious, and gave them moral and ethical principles to live by. But for many others, he believed, religion does not work, and therefore is not true for such people. In this regard, James distinguished between two basic types of individuals: the 'tender-minded' and the 'tough-minded'. The 'tender-minded' he points out, need certain beliefs because they are in need of supports and props throughout life; but there are others, he believed, who are guided only by whether or not a thing is true in the context of science, and do not rely on things simply because they make them less anxious or happier, and these are the 'tough-minded'.

Dewey accepts the basic ideas of James, but because he saw ideas primarily as tools or instruments for the solving of problems, preferred to call his philosophy 'Instrumentalism' rather than Pragmatism. Thinking began in the evolutionary process, Dewey believed, when man was first called upon to solve a problem. In the same way, thinking only goes on now when man is presented with a problem to solve. Such problems call upon us for solutions, so that eventually we will be forced to



raise a number of hypotheses as possible answers to these problems. Eventually, we shall test one or more of these out, and if our hypothesis works, then that answer is true according to Dewey, and becomes an effective instrument for solving that kind of problem.

Dewey was of course aware that since we are constantly discovering new and better answers for problems that there is a question of degree, in that some answers to problems are better than other answers. He felt that thinking was once not separated from action, particularly in the case of early man, who used thinking as a means for survival; and Dewey feels that they should not be so separated today. He was particularly opposed to those philosophies and those psychologies of learning, such as 'formal discipline', which consisted of mere abstract thinking unrelated to the experimental world. The kind of thinking which he promotes is the kind which assists individuals in coping with the problems of living within a social environment.

This philosophy of Instrumentalism posed some basic changes for education which Dewey was quite cognizant of. He accepted Rousseau's notion of a child-centered curriculum and then proceeded to reason how one might help the child to become a good person. The kind of thing we can do to help most, he believed, is to give the child ideas which he or she could use as tools or instruments for solving problems. Since one will continue to encounter problems throughout his or her life, and since we do not know exactly what those problems will be, or what answers are best, we must, therefore, Dewey points out, teach the child to become a good problem-solver. To do this, he suggested that we begin, as early as possible, to present the child with problems to solve, beginning with easy ones and proceeding to very complex ones. If the problem is too difficult in the early stages of a child's development, then it will simply serve to create frustration and anxiety within the child because he will not be able to find the answer. Likewise, if the problem is too easy, then it will not stimulate the child to think deeply. Therefore, problems must be carefully considered and individually graded in order to get every person to do his best. This is no mean task, as Dewey realized, and he thus considers the development and use of problems to be the most

important task the teacher can undertake. These kinds of problems are best presented in a controlled situation, Dewey believed, and the place where this can occur best is in the school classroom. In the classroom Dewey believed, we can provide the child with problems, as well as the materials necessary for solving problems, in an atmosphere of freedom. Since this is of such importance, it becomes incumbent upon us to use every scientific technique, as well as every teaching art, in order to present meaningful problems with skill, and to evaluate their outcome with intelligence.

The child's experience in schools, Dewey believed, should be cognitive ones, but also social experiences. Unlike Rousseau's *Émile*, who is physically transported for a time from his fellow human beings, Dewey sees the child living in and among humans even during his early period of schooling, with the only difference being that in school one encounters a controlled social situation which may have some differences from the social system which exists outside. However, as much as possible, the social environment which the child encounters in school should resemble the one outside. Thus, the child will learn in school to obey laws, to become kind to his fellow human beings, to observe certain social graces, and other things which are of value both in and out of school. In fact, Dewey would like to have the entire curriculum arranged so that all studies have a definite use value. Dewey believed that education was not something which existed independently of one's life as a social being. Dewey felt that it was incorrect to say that one is preparing for life by being in school. One is living a life in school also, which is as important as the later one to be experienced as an adult.

Dewey follows Rousseau in promoting the use of sensory learning, as opposed to learning that is primarily academic and based solely on reason. The idea of learning and testing ideas through visual experiences is of course one of the great landmarks in education, and Dewey is eager to promote such advances in the arts and sciences. The kind of education which promotes 'doing' rather than just knowing, gives an empirical quality to what is going on, as well as to provide utility for the subject concerned. In the educational program favored by Dewey, the kinds of problems to be dealt with should be those which have some



application to life. Although those who support courses in driver education, cooking, and square dancing, do so defending themselves on Dewey's view that these have some direct application to life, yet Dewey would give primary concern to subjects like chemistry, physics, history, and foreign languages, which have more use value in today's world.

Dewey felt that the kind of situation which best promotes learning is a democratic one. Dewey not only promoted the democratic situation in classrooms and schools, but in society in general, where learning experiences go on outside of the classroom. Dewey saw democracy as more than a political view. He also saw it as a way in which individuals can best share experiences. When experiences can be shared in an open and unrestricted manner, Dewey believed, then individuals can develop their potentialities to the fullest. Dewey never lost sight of the individual in the learning process, but felt with Plato that man only achieves true individuality when he is brought into contact with others. Rousseau felt that it was necessary for men to live together, but felt that the individual must be isolated until he is strong enough to resist the corrupting force of civilized society. Dewey isolates the child only insofar as the classroom represents a less dangerous social situation for the child to learn in. Mistakes in the school can be corrected; mistakes in life, not so easily.

Dewey and Rousseau are also both concerned with the contribution an individual can make to his society. They saw the individual as basic to contributing ideas which could make society a better and happier place for people to live in. Only as the individual perceives all of his learning to contribute to the welfare of society as a whole, does he become important as an individual.

The contributions of Rousseau and Dewey to education cannot be weighed fully at this time, but we do know that they have succeeded in changing our thinking about education. There are many today who would encourage us to go back to traditional ideas about the aims and practices in education, and react unfavorably to what is called 'Progressive' education. Such critics are all too often motivated by a fear that we are not keeping up with the Russians, or with stereotyped virtues

which say that old ideas are always better than new ones, rather than being guided by reason. Those who suggest that we abandon thinking in the 'Progressive' direction have not as yet given us good reasons for doing so. Until that time arrives, the thinking of Rousseau and Dewey remains the most adventurous and rational in current educational thought.

## *The Tamagawa-Gakuen, Japan*

**Wyatt Rawson**

A Japanese translation of *The Story of the New Education* is being published by the Publication department of the above school, one of the most famous New Education schools in the East. For this Japanese translation Wyatt Rawson has written the following account of the school as a conclusion to the eleventh chapter. Since we thought it would be of interest to our readers, we are publishing it here with the permission of the Author.

This chapter can have no more fitting close than a description of what Dr. Harold Rugg called 'one of the finest schools in the world today', since the Tamagawa-Gakuen includes in it almost all that the pioneers of the New Education imagined for their ideal school community. It was the creation not of a Western mind but of a Japanese, who while remaining true to the finer traditions of his own land was profoundly influenced by the thought and ideals of the West. Kuniyoshi Obara grew up the hard way, losing both parents before he was thirteen and having to support and educate himself from that time on. Starting as a telegraphist he learnt English, and coming into contact with a Christian missionary in his 'teens read the Bible. Deeply moved by the Sermon on the Mount, he became a Christian and has remained one in an undogmatic sense ever since. He trained as a teacher at the Hiroshima Normal College, to which he returned as a professor after graduating at Tokyo University. It was then that he became an ardent advocate of the New Education in spite of its being in the black books of officialdom. His first opportunity came when an enlightened superior, Dr. Sawayanaga, made him acting principal of a



primary school near Tokyo in 1918. Later, wishing for greater scope, he managed to borrow enough money to buy 1,000 acres of wooded countryside in an out-of-the-way district south east of Tokyo. There in 1929 he founded his own independent school, for which he has worked and suffered ever since. During the Second World War he was imprisoned because he refused to compromise with his educational principles. After his release at the end of the war his school prospered and grew as never before, largely owing to his business acumen, courage and faith.

Today the Tamagawa-Gakuen complex of school and university buildings caters for 2,000 pupils of both sexes, children of rich and poor alike, ranging from Kindergarten child to College student. There are 200 boarders, while many commute daily from nearby Tokyo. Tamagawa University, which is recognised by the state, has departments for agriculture, English, technology and education, and runs correspondence and holiday courses for teachers in service, many thousands of whom have thus profited from the school's spirit and experience. The School's Publishing House, which produced the first Japanese Children's Encyclopaedia (now amounting to 100 volumes), has been very successful helping to finance the school and becoming one of the foremost educational publishers in the country.

Looking through the magnificently illustrated volumes recording the school's activities, which were issued in 1963 and 1964,\* one realises the tremendous variety of its educational opportunities. Poultry and dairy work, sheep-shearing and pig-breeding, ducks, bees, carp and trout; rice-planting, turfing and the making of flower gardens, all are represented in the pupils' timetables. Then there is the making and repairing of roads — there are 20 kilometres of roads on the estate: the building of classrooms, dormitories and gymnasia, as well as of an Art Gallery and a Tea Ceremony House: homes, too, for any parents who wish to live near the school. To this must be added all types of handwork, including the making of violins and pianos, type-setting and printing, and of course all the arts and crafts, in which Western as well as Eastern plays and dances of all kinds figure. Games and sports are equally international: Judo, Vendo and Archery are flanked by Rugby Football, Tennis, Baseball and Skiing. Festivals

abound; ones at Harvest and at the New Year, when the old year's 'murk' is carried out and ceremoniously burnt. There is a Candle Ceremony, too, at Christmas, when Carols are sung round the estate, for the school has a Christian basis.

So much for the externals. What about the methods, the inner life and spirit? These can be described in something like Dr. Obara's own words. Education must be concerned with the whole person, body, soul and spirit, and seek to make whole men and women. True learning is only possible through direct experience, which necessitates activity as the foundation of all work. The child explores and discovers for himself, and from the age of nine or ten plans his own curriculum. The best pupils have half the school day for their own personal studies, and even the poorest at least one tenth. Classes are kept small so that individual attention is possible. There are 200 teachers in all as well as a wealth of teaching materials. The teacher acts as guide and helper, and teachers and pupils live a family life, working, eating, singing, studying and praying together.

Moral learning (equally a matter of direct experience) is founded on the sweat and toil of hard physical labour and the trials and tribulations that come from rubbing up against one's fellows. Pupils must plant, sew and dye; mend, wash and sweep; tend cattle, carry earth and cut wood. There must be a 'harmony of opposites' too. They must learn to be gentle and yet firm, spontaneous and yet polite; able to earn much and spend wisely. They must spread manure and play the piano, clean floors and sing, play or conduct Beethoven's Ninth Symphony, which is now an annual event. Dr. Obara's character ideal is summed up in his five 'H's — health, honour, humour, honesty and humanity, and one of his chief prides is that so many of his pupils have followed his injunction, as pioneers of a better life to 'be the first to do the hardest and most unpleasant work and do it with a smile'.

The school is naturally internationally minded: 'The earth is our native land' is one of its slogans. Groups of Tamagawa pupils have given plays, dances, concerts and gymnastic displays all over the world, earning their expenses on the job. Religion, Dr. Obara has said, should be the foundation of all education; for where a people loses its contact with



God, its moral basis, its vision perishes. He once explained how he was converted to Christianity by saying: 'For many centuries the traditions of Buddhism in Japan had congealed into old lifeless dogmas, as has happened in the West with Christianity. Just as the Tao-Te-King and the Bhagavadgita have been a great experience for many Westerners, so were the Gospels and the Sermon on the Mount for me. They were the old truths in a new and living form . . . But I am concerned with life and action, not with dogmas and empty husks. The truth shines forth as the same light, the essential core, from all the great prophets of the world: we all are children of One Father, One Spirit.'

\*Illustrated volumes recording school's activities are available on loan from Miss Yvonne Moyse, International Secretary, NEF.

## Book Reviews

### The Social Structure of Great Britain

E. A. Johns

Pergamon Press, 17s. 6d.

E. A. Johns has provided here an account of various aspects of Modern Britain, firmly set in the historical setting. The book does not provide a comprehensive account of every component of society, but is limited to what the author considers to be the important topics — population structure, the family, class structure, education, leisure, political structure and a short discussion of religion as a form of social control. Neither is there an attempt made to present a unified picture of the interaction of the social processes. In his own words, the divisions which are made are an 'artificially contrived breakdown of the social structure.' In the introduction to the book, Johns also adds that 'it cannot be too strongly emphasized that in practice none of these elements operates . . . in isolation.' It is important that this should be borne in mind, especially by a reader who is unfamiliar with the concepts to which this book is an introduction.

The family as the basic unit of social structure receives detailed attention and Johns discounts the mistaken view that since formal agencies such as the State, the Church and the school have taken over many of the former functions of the family as an important economic, educational and religious unit, the family has declined in importance. In fact the family is in the process of change, and it is no longer possible to evaluate its significance by reference to Victorian standards — greater equality of women, more leisure, increasing concern with social welfare, new attitudes to children and family planning have resulted in change. As Professor Titmuss writes (quoted in Johns): 'The health and stability of the community is now seen to rest on the health and stability of its families; the social health of the individual personality is now judged to depend in great measure upon the quality of parent-child relationships. These are accepted generalities today; fifty years ago they were not.'

The chapters on the family, on education — covering a description of the educational situation from primary schools to further education, and a discussion of differential opportunity which seems to be related to social class factors — and the chapter on aspects of increased leisure hours (the mass media, the impact of mass culture, gambling patterns, clubs and societies) — these are the most satisfying chapters of the book. The chapters on the political structure and on religion are disappointingly sketchy and the book ends on the odd note that 'although the process of secularization can go a long way, there is an ultimate limit beyond which it cannot proceed, since a secular state can never perform the same cohesive function of religion.' It might in fact be true that as yet nothing has proved to be as strong a form of social control as religion, but this is surely not the same thing that Johns is claiming.

The book is provided with a list of further references, conveniently sub-divided under the general chapter headings and references through-out the text are amply annotated. The references quoted cover a wide field and involve most of the important works in this area of study.

Deirdre Martin.

### Animal Behaviour

J. D. Carthy

Aldus Books, London, 32s. 6d. net.

This is another of the Modern Knowledge series, a collection of books written by experts in fields as different as physics, biology and technology. The volumes are designed to provide an up-to-date body of knowledge which will bridge the gap 'that so often marks the break between school and University'. From a reading of Carthy's contribution to the series, it seems that these books are indeed within the range that Sir Julian Huxley's remark indicates: all the facts are presented clearly and concisely, terms are unambiguously defined, and presentation is generally of a high standard.

J. D. Carthy is Lecturer in Zoology at Queen Mary's, London, specialising in research into animal behaviour. The book is geared to an experimental approach to explanations of behaviour and this is its strongest point. In particular, the discussion on the complex question of the relative parts played by instinct and learning is well-documented with experiments, and although it could be argued that behaviour under experimental conditions is not a good indication of behaviour in 'natural' conditions, yet there have been many fruitful discoveries made — for instance, in connection with the so-called 'instinctual' behaviour of cats on the birth of their kittens, which has been demonstrated to depend on early learning of the mother of the nature of her own body.

The book is well-organized and methodical — the first chapter broaches the question of instinctual behaviour, a question which is left unanswered until the final chapter, by which time a considerable body of evidence has been built up. The growth of the young is followed through from conception with many interesting examples of ritualistic behaviour in courtship and during the incubation periods. Illustrations, charts and diagrams are beautifully produced and well-integrated into the text. Unfortunately, this book is intended as an introduction to further reading, but the author has failed to provide references and a bibliography, not even acknowledging Harlow in the lengthy reference to the latter's experiments with young Rhesus monkeys. This does not detract from the usefulness of the book as a whole, but since the book is a stimulating introduction to many complex topics, lack of further sources is disappointing.

Deirdre Martin.



## A Second Harmony Book

Reginald Hunt, D.Mus.(London), F.R.C.O., F.L.C.M.  
Herbert Jenkins, 35s.

For the advanced student of composition this is a mine of instruction and a stimulus to inventive practice.

Outlined in the classical tradition it yet has something of the snappiness of modern style to make it different from older text books on the subject. The matter is treated briefly and to the point, though occasionally there is a lack of elaboration that could make understanding easier.

The first chapter, on the breaking up of melodies into sentences and phrases, runs to rule. Suspensions and their kindred — anticipations, passing notes, etc. — are all adequately dealt with and clearly explained by illustrations from the great composers. They are followed by chapters on the build-up of the notes of the scale in both major and minor keys. Then come the various sevenths and the Dominant 9th, 11th and 13th. What is of inestimable value in all these chapters is the abundance of exercises for the student to work on. They are nicely graded to commence with easy ones that offer no great strain, and pass to more difficult settings that provide a real challenge to the initiative and imagination of the ambitious composer.

After a brief chapter on string and pianoforte writing each of which in itself is a subject to occupy a small book, the writer delves into the involvements of modulation and chromatics. In these chapters the rules on how to use the various chords are made much clearer by excerpts from some of the most dazzling portions of the masters in this craft. By concentrating on how these geniuses obtained the particular effects they sought one has the singular feeling of looking deep into the most delicate parts of an intricate machine, of seeing right into the core of musical creation. The experience is quite exhilarating, a great boost to original work. Here again, the exercises offered are splendid incentives to ambition and originality.

The book closes with a chapter on the harmonisation of chorales, providing many samples from Bach and other

early writers, which may or may not interest the present-day composer. But, whether he intends to cling to traditional methods, to follow the lines of a Schoenberg pattern, or to take up the rhythmic pulses of jazz, the student will find himself well equipped if he builds his knowledge on this solid foundation of classical harmony.

Hellen E. Fisher.

## Small Social Groups in England

Margaret Phillips

University Paperbacks — Methuen, 15s.

This book is outstanding even in an excellent series of paperbacks which reprints books by McDougall, Ginsberg and Flugel.

Some sceptics wonder how far it is possible to reach valid general conclusions about group dynamics when observers are themselves deeply involved in group living. Yet the success and exhilaration achieved by individual participants as well as the group as an entity in school groups, therapeutic groups, special study or purpose groups, group work in summer schools, training colleges that some study of group dynamics is imperative. The writer refers to Trist and Soper's 'Exploration in group Relations' and the University of Leicester and the Tavistock Institute experiments in the training of social workers and industrial executives. She says of these early groups that they were given no task beyond that of 'learning about group relations by experiencing and analysing the processes occurring in the groups', and adds 'One is not surprised to hear that a good deal of stress was experienced!'

Margaret Phillips has been carrying out a wide and deep social enquiry into the formation and development of small social groups since the start of the second world war. She was encouraged to undertake this task by long experience as a member of staff of schools and colleges day and residential, which led her to realise to what an



## Que Dîtes-vous?

### A French Course for Juniors

J. Foster, Senior Lecturer in Education, Manchester College of Education, and P. L. Hamlin.

Here is a really exciting and colourful new series. The authors are experienced teachers of French in Primary Schools. The aim is to get children speaking French, and so the vocabulary is related to everyday situations. The illustrations by a French artist help to create a French atmosphere. The text is all in French, except for some suggestions for games and hobbies and some short descriptive passages. Each book is accompanied by a Tape including all the French text. There is a Teacher's Book, covering all the French text, and indicating how the tapes may best be used.

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Pitman, Parker Street, London WC2



extent personal happiness, as well as efficiency, may depend upon the smooth working of groups and how much misery as well as inefficiency may be caused by intra-group conflict. She was led to wonder why psychologists have in the past devoted so much time and attention to individuals suffering from personal conflict and so little to the malaise engendered by the malfunctioning of the groups in which so much of so many person's lives is of necessity lived. She had found schools in which the needs and problems of individual children are well understood, but the mental welfare of the staff, the working group upon which the functioning of the whole depends, has rarely, perhaps never, been adequately considered. Not only in schools we could add.

Groups about which material has been collected include spontaneous groups formed in teachers' training colleges, internment camps, a young adult social group, an ENSA group. The writer lists factors making for and against group unity in all these groups and from her list it would seem that group harmony was largely dependent upon the well integrated individuals or stable personalities participating as well as by the number of common needs in the group. Also apparent was a need for the group to succeed as failure produced self contempt in the group as it tends to produce insecurity in many individuals. A further need if groups were to develop and prosper was for their action to expand to meet new needs. Groups appeared to be helped by a permissive or stimulating environment.

Further chapters consider the family pattern in small groups, leadership, group environment and organisation, and specialist groups such as religious communities, teaching hospitals, teaching staff.

The writer admits that she thought when she started that her study would relate almost entirely to the field of social psychology, but she concludes that other disciplines such as history and sociology are also important. The sociologist studying small groups has to call in the depth psychologist and the individual psychologist. In this book she admits to having neglected to consider adequately sex characters and their contribution to group life and the fact that particular professions may attract particular types of personality. In fact, the study suggests the complexity of the subject and the immense amount of work still to be done. The work described appears complementary to a book generally edited by Peter Keunstler on social groups in Gt. Britain in which several contributors described WEA groups, sports clubs, womens' institutes set up for one particular purpose were described. Such groups appeared to serve far wider needs than the instrumental one for which they were set up. Keunstler's work did suggest that the difficult further study of society, which Margaret Phillips' book encourages, may have to be made by the study of real living groups at least as well as laboratory ones. Perhaps in our new leisure self-study may become a means to new insights and new knowledge.

E.F.

### **"CREATIVE LIVING"**

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## *Editorial Notes*

We invited editorial comment from our associate editors and the editorial advisory committee. This invitation to take an active part in the writing of **The New Era** has had an encouraging response. Last issue and this issue we have had editorial comment from the United States. We hope to have comment from many other countries and members.

In the February issue reports from the Askov conference and a challenging article about what art is appeared. We did not promise more reports from Askov but some are to appear from time to time. This issue we are printing a paper about 'The Teaching of Physics' by Professor Søren Sikjaer of the Teachers' High School, Copenhagen. The paper suggests that those who would make all education more 'practical' and 'manual' are underestimating the ability of the ordinary youngster to grasp scientific theory. The writer suggests that if we go on stressing the use of practical experiment in physics teaching we may reach a stage 'where children are left to discover for themselves the laws of nature'. Possibly the caution of those who make the syllabus for the children is due to their own inability to grasp current scientific theory. Professor Sikjaer suggests that difficulty or ease in mastering scientific theory is dependent partly upon 'the age we live': Whitehead's 'intellectual climate.' This was borne in upon me a few weeks back in a verse and speech festival when a class for good conversation was introduced. Teams of four had to be ready to discuss a topic given them by an adjudicator. Of the eight teams of school age one was given the subject of travel to the moon. The adjudicator just led into the subject and left it for them to discuss. Four schoolboys (secondary modern) discussed this subject for five minutes without any hesitation and revealed a grasp of theory and an affectionate acquaintance with facts about space and its measurement which staggered an adult audience. They had had no warning of the subject beforehand. Again and again one is surprised by this scientific know-how.

This article comes as a contrast to our preoccupation with moral education. John Wilson's address to the ENEF Annual General meeting clears the ground with remarkable clarity for our thinking for the Chichester Conference. His point at the end of the lecture 'If the child wants to do mathematics the master can help him — though if the child does not want to do mathematics, the master is unlikely to be able to help him very much: which is why so many educationalists rightly stress the importance of child-centred education in general an importance particularly relevant to the learning of morality.'

All of us have to commit these words to memory before we go to Chichester. The editorial by Dr. Park, Professor of Education Northwestern University, Evanston, Illinois, deals with other aspects of this problem. He suggests that NEF has not done well in the matter of 'testing of action.' Perhaps we have fallen down because modern scientific techniques are not yet adequate for the full testing of action. But we all have to beware of producing platitudes in place of making uncertainty articulate.

It is fortunate that we had kept the article on Rousseau and Dewey until now so that we get Dr. Ozmon's study of these pioneers of progressive educational thought alongside other articles about the need for more experiment and less theory in matters of human behaviour and morals and for more theory and less experiment in the teaching of physics.

### **EXHIBITION**

**7th March - 2nd April 1966**

**PRIMITIVE NUDES BY JOHN KING**

**St. Martin's Gallery**



## *The Purpose of Teaching Physics*

A thought provoking paper delivered at the Askov Conference by Professor Søren Sikjaer.

Professor Søren Sikjaer of the Teachers' High School, Copenhagen, surveyed and contrasted the aims and problems, the content and methods of teaching in 'classical' and 'modern' physics.

The purpose of teaching science, he said, can be stated so generally that it is also the purpose of every kind of teaching — to fit the child to take his rightful place in the community. In this connection, Professor Sikjaer referred to a statement in a report by the Commission set up in 1955 by the British Science Masters' Association: 'What must be aimed at is not so much teaching science as a subject, as educating the child through science.'

There is always in teaching in schools a pull and a balance between the interests of the individual and the requirements of the state. Schools everywhere reflect the fundamental values of their communities, and to some extent schools will always teach with a view to the needs of the community. But in practice, in various countries at various periods the kinds of teaching can vary widely. For instance, after 1938, when the German school system was organised according to ruling Nazi ideas, physics became 'Wehrphysik' and chemistry 'Schulversuche zur Chemie der Kampfstoffe'. By contrast there was for a time a tendency in English schools to regard school physics as a form of sport, and the teaching of science was not so much towards an end, but regarded as a means of developing such qualities as care for work and a love of order; the ability to observe and to draw conclusions from observations; to define a problem, to select relevant data, to put forward a hypothesis, and examine it. The aim may be that the pupil shall learn to look at all problems according to the 'scientific method' and this surely is one way of educating citizens of a democratic community. In the United States there was also this tendency. School must be something that pupils enjoy, and even in the senior high school, the pupils must be entertained. Perhaps also they are spared the hard work which is the inescapable price of a knowledge and understanding of the ideology of physics.

Again here we have a possible conflict between

education of an individual and education for service to the community. The community wants more technologists. Therefore the teaching of physics may be a means and technology may be the end. At the end of the last century there were many who considered that physics was a 'completed' science that would become eventually only the servants of a more impetuous technology. There is something of this feeling again in the world today because modern civilisation needs more and more technicians and the state demands that the schools should produce them. In the USSR present textbooks in physics are dominated by technology — but at the same time, the academic standard of the best teaching of physics is very high. In the United States also there was for a long time more emphasis in education on technology than on physics, and there this was very much at the expense of good teaching of physics. Elementary popular technology was rightly seen as something much easier to grasp than the more abstract principles of physics and therefore it was 'more amusing' for the pupils. But one perhaps unforeseen result of such teaching was that the most intelligent pupils became bored with it and tended to choose other subjects that would make more demands on their intellectual abilities.

It was because of this that the American Physical Science Study Committee (PSSC) was set up to examine the teaching of physics in Senior High Schools, and in its very famous and remarkable textbook **Physics**, it recommended that technology as such should have no place in physics teaching in schools. According to the committee this change of emphasis was accepted gladly by physics teachers, but it is interesting to note that the indirect aim of the textbook **Physics** was to give pupils a basic understanding of the two greatest technological achievements of our age, the exploitation of atomic energy and the exploration of Space — or Space Travel.

Speaking of the teaching of technology, I should like to draw your attention to the doubts that Professor Wagenschein expressed in his book **Zeitschrift für Pädagogik**. He was concerned that pupils might begin to look on the material world in the same way as they look on the technical phenomena surrounding them. Surely the wonderful, mysterious universe should not be reduced, for students of physics, to something that can be described in terms of any banal technical contraption. There



may be some basis for his anxiety, but on the other hand, apart from the immediate interests of a community that demands the education of more and more technicians it would be absurd to implant in science students a disrespect for technology, as technology is an intrinsic part of modern culture.

Physics is the basis of technology, and modern technology is a condition of the development of physics; but from the beginning pupils in our schools should be led to see the essential difference between natural science and technology: the physicist may discover the unknown and the unexpected, while the technician from the beginning knows at least to some extent what he is setting out to create.

Another contribution to the current debate on the teaching of physics was made by the OECD report, **The Teaching of Physics in Schools**, submitted to the International Conference on Teaching of Physics, Unesco, Paris, 1960. The conclusions of this report are not unlike those of the PSSC, but its principle thesis was that **Science is one of the Humanities**. The OECD committee, well aware of the important economic aspects of technological development, still emphasized that the teaching of physics in schools should in content and method be directed towards the cultural values of science. Science is worthy of study for its own sake, and there should be in the study no false antithesis between 'scientific' and 'humanist'.

The OECD report also warned against over-emphasis on observation. Science must always be an interaction between practical experiment and theoretical consideration. The concepts of physics are products of the human mind and this development alone has made possible the transformation of a body of observed data into a consistent and logical picture of the universe. 'No course in science' says the report 'is worth offering unless it is likely to ensure that children will not only gain some familiarity with the more important of the concepts, but will begin to understand the crucial place of theory in science and its interrelation with experiment.'

Professor Sikjaer then referred to several recent large scale projects, including the Nuffield project, that are concerned with the teaching of school physics.

He said that one fundamental principle to which he himself held was that Science is one of the humanities. Modern physics he believed should be a fundamental part of the school curriculum, and should throw new light on classical physics. Physics teaching should not be a sort of game. According to their age and intellectual capacity, children should be taught the scientific method through a combination of experiment and reasoning. They should understand that the concepts of physics do not exist until they are defined and that physics itself is a system of concepts, one of the ways in which man has learned to describe nature. Physics is sometimes called a mathematical description of nature, but physics is more than applied mathematics. Rather, mathematics can be regarded as one of the important tools of physics — its language.

Behind the work of the physicist there is always a philosophy that depends on the period. Physics is a quite undoctinaire scheme for experiencing the material universe, one in which the methods are constantly subjected to criticism and even the concept of explanation may change from one period to another. The study of the history of physics therefore must be part of a sound scientific education.

Professor Sikjaer said that he largely agreed with the stand taken by the PSSC and the OECD on the teaching of technology, though he was perhaps less emphatic than the PSSC, particularly about technological education in primary schools. This, though it should have a modest place in the curriculum and in the upper forms of secondary schools, should be so presented that the aspects of physics is dominant. The school, of course, must serve the needs of the community, but the best way to educate enough technicians is surely to give children a substantial education in the fundamental sciences.

But if we turn now from the aims of modern physics teaching to the practice in schools, we must agree with the PSSC report that in attitude and content it is fifty years behind the development of modern physics. The little bit of modern physics in the school curriculum in various countries seems to have been superimposed or casually mixed in. Too much attention is paid to technology and too little to the structure and concepts of physics. Even the



experimental side is antiquated; there is too much facile and boring experimental work and too little use of modern apparatus. The PSSC criticism was levelled against American schools, but Professor Sikjaer believed that in Denmark too teaching could be fifty or even a hundred years outdated, so that ideas were implanted in the pupils' minds that actually hindered their understanding of the subject, where modern teaching would make it much more comprehensible.

He took as an example the fact that force is often defined as the cause of a change of motion, a 'word definition' which is useless as it may not only give the impression that force has independent existence, but also fail to indicate how the value of a force can be found. In modern physics force should be defined according to the principle by which a physical concept is often defined, that is by stating the method of measuring force can be measured for children by means of a spring balance or some similar arrangement, and then the children will know what you are talking about. The correct definition therefore is often the most educationally valuable one.

And it is not by chance that I choose the concept of force as an example. Force is a central concept in classical physics that more than anything else in modern physics teaching needs redefining. The study of dynamics has been banalized or neglected, but as we move further and further into space it will acquire an increasing importance, and concepts of velocity and acceleration must be taught too. Once understanding of basic concepts of physics was made impossible because of the confusion of the concepts of gravity and mass. But now as we move out into weightless space, even in elementary education there must be a sharp distinction made between these phenomena. Once you could talk of motion pure and simple, and in actually pre-Copernican ideology calculate it in proportion to the solid earth. This cannot go on any longer, it is necessary now to know in proportion to what a contemplated motion is calculated.

In an age of Space travel, you cannot take the law of inertia even at an elementary stage without stating the systems of reference that can be used, and even before the upper forms, you must show pupils the limitations of the Newton mechanics. It is clear then that the traditional treatment of physics in schools

must be radically changed.

There is the problem also of taking into comparatively elementary instruction some of the subject matter of modern physics without just superimposing it in the way the PSSC so properly emphasized. Here some progress has been made. For example, in the Danish primary schools, children of 12 years learn about molecules and atoms, and later about electrons, ions, neutrons, protons, radio-active processes in nature, and reactor physics. True, the teaching may tend to be lexical, and the pupils may be taught mechanistic ideas, but these topical subjects interest them greatly, and the rather simple models used in schools are in many ways useful.

But there will be no real reform in physics teaching until the most important part of modern physics, the theory of relativity and the quantum theory, become an organic part of the school curriculum. There is some attempt to deal with the theory of relativity in the upper forms of the secondary school, but lower down it is still only under consideration.

And if, and when this is accepted by the planners and the teachers, will it be possible for the children to understand it? If the so-called 'blue report' on teaching in Danish primary and junior secondary schools is read in the right way (or I should perhaps say in **my** way) its statement on physics teaching could be the basis of a moderate amount of modern physics teaching. It is not as progressive as the OECD report, and it has the usual one-sided emphasis on observation, but in the section on 'Methods' there is perhaps a little hesitating bridge suggested between experiment and theory. The experiments ought to be carried out in a logical order and preferably in such a way that the pupils can foresee what will happen under certain circumstances. It is recommended that sometimes the pupils should be encouraged to think out experimental constellations.

The 'red report' on teaching in senior forms has not even this moderate concession to theory. There is no question but that teaching even from the beginning should be through experiments. This over emphasis on practical work by the children after demonstration by the teacher, and the amount of 'activity that is expected of the children could land us in the ditch for which the extreme hemistic



method is heading, where children are left to discover for themselves the laws of nature.

In this connection the Norwegian educationalist and student of the history of physics, Joahannes Lone, states as an essential aim of all physics teaching that pupils should be taught to listen and to pursue a line of thought. It is, of course, important that they should be able to carry out experiments, but practical work must be a means, not an end. The idea that teaching in the upper forms is always a matter of experiments is to a certain extent fostered by some of the large firms that deal in scientific apparatus. A logical consequence of this, if carried too far, is the production of textbooks in physics that would be confined to comments on an uninterrupted series of experiments. This would mean that school physics would become a very different thing from scientific physics. There is an English slogan in education 'Learning by doing', but followed slavishly this can result in much doing and little learning.

The 'red report' like the OECD report warns against a false antithesis between humanities and the sciences and advocates a revision of the curriculum through the inclusion of certain topics from modern physics. But this is only an attempt at a revision. The relativity of simultaneity is introduced but not suitable parts of the special theory of relativity; the first law of thermodynamics and examples of irreversability are introduced instead of an elementary version of Maxwell's equation; the determinism of atomic physics instead of the quantum theory. The quantum theory is left out because of an idea that children can benefit from studying it only if they can go into it very thoroughly. But is this so? I think nobody knows for

certain, and it would have been a challenge if the OECD report had been followed by a demand for a more simple explanation of the quantum theory.

But are children (at a certain stage) able to can still be taken as special subjects, so that administered in the right way, the 'red report' can still be the basis for a more modern teaching of physics, and already the new Danish textbooks for grammar schools are advanced in their treatment of the studies they include.

But are children (at a certain stage) able to understand modern physics? Yes! I am convinced that both the theory of relativity and the quantum theory can be presented in such a way that children will be able to understand it. My conviction is not due only to wishful thinking, the realization that it is critical for a democratic society if discoveries and knowledge of such human interest and of such great importance for the future of mankind are understood by only a few specialists. No, I am convinced that the difficulty of understanding a subject is determined much more by the age we live in than we ordinarily realise. Before 1905 only a few physicists were able to understand the theory of relativity; now an ordinary pupil in a Danish grammar school understands easily. Someday we shall learn how to teach the quantum theory in school and someday these theories will be felt to be so vital and so reasonable that even children in the primary school will understand the first principles: these will be seen first as something surprising and later as natural truths fully in accord with common-sense. And then at the same time, the old conceptions will be felt to be more and more antiquated.

### International Conference

## **BISHOP OTTER COLLEGE, CHICHESTER**

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#### **Additional Information to our February Announcement**

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**REGISTRATION FORMS** are obtainable from: The Administrative Secretary, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England.



## in home and school

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Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

32 Earls Road, Tunbridge Wells, Kent.

### *Editorial from Australia*

#### *Is the NEF necessary?*

Donald McLean

Education Correspondent of the Sydney Morning Herald, NSW, Australia.

I see that Tasmanian Tigers, a species of Australian fauna which was thought to have become extinct, are reported to have been sighted in some of the wild mountain valleys of our island State. It demonstrates the difficulty of ever being sure that anything has 'died out'. For instance, I recently met a school principal who sends out term reports showing each child's examination results as percentages and his place in class.

'Why do you persist with that?' I asked. 'It's a very old-fashioned idea.'

He was quite complacent. 'Well, they have to learn sometime what they are and where they stand in life.'

I was reminded of a boy who failed in the Primary Final Examination which in the thirties was held to determine which sixth class pupils were fit for high school, which for Junior Techs and which for what were called Opportunity 7ths. (It was our 11+.) The boy I am referring to was sent to Ashfield

Junior Technical School where the first year classes were graded down from 1A to 1H; he was judged suitable for 1G.

He left school with 4 B's in the Intermediate but as he failed in English he failed the examination. As the depression was at its worst, he went fossicking around some of the old gold-fields. There he developed an interest in geology, but the war came and he enlisted so geology was put to one side for a while. After the war the Commonwealth Rehabilitation Training Scheme gave him an opportunity to resume his education. Today he is Professor of Geology in a University in New South Wales. His degrees include D.Sc., Ph.D., D.I.C. What was he and where did he stand in that school principal's scale?

Many a sensitive child, deeply humiliated by being told that he or she was only fit for the limbo called Op 7th Class, or what was almost as bad, 1G in a Junior Tech, has accepted the self-image so created and never regained any confidence in his ability. If it had not been for the war and CRTS our professor may have remained one of those wraiths who linger on the fringe and in the shadows of life. Their name is legion.

A lady Inspector of Schools of my acquaintance tells a story of an experience she had on a recent trip to New York. By an error she found herself on a bus which terminated at 110th Street when she wished to visit a school in 126th Street. She was in plenty of time for her appointment so, not realizing that the route led through Harlem, she decided to walk.

She describes vividly how she found herself in a wide street with no traffic and no other person moving. In silence she walked between the rows of drab brown apartment houses with their ugly iron fire-escapes.

Rather nervously she glanced around to discover that on the lower steps of almost every fire-escape groups of coloured girls and boys were sitting watching her — but without much interest. They were not singing, or talking or laughing; nobody called out to her or tried to accost her. The youngsters seemed to be in a state of lassitude.

When she reached her destination the school principal was alarmed to hear that she had walked



through Harlem, but her story did not surprise him; 'They are children without hope,' he said. 'Most of those you saw would be from the South where they have had only a minimum of schooling. Here they are unemployed but better off than they were at home because of the social relief payments. Their lives are barren and joyless. They cannot fit into the modern pattern of employment because most of them are almost illiterate and there is no longer a demand for unskilled labour. Some take drugs but even those who do not seem to live in a kind of coma. You were safe because they are too listless to bother.'

Many a victim of old fashioned schools, who has developed an image of himself as a seventh rate citizen, only fit for 1G is too listless to bother about life. Our professor was lucky that he was given a second chance but most people have only one and if the schooling they get is out of tune with the times it may do more harm than good.

The pity of it is that although the New Education Fellowship is strong in Australia some pockets of resistance to its creed of education of the whole child still exist — as they do in every other country in the world. Nevertheless, the whole educational scene has been transformed since our first NEF Conference in 1937. The names of the lecturers still shine like a galaxy: Beatrice Ensor, Laurin Zilliacus, Pierre Bovet, Susan Isaacs, William Boyd, Harold Rugg, I. L. Kandel, Sir Cyril Norwood, F. C. Happold, E. G. Malherbe, Paul Dengler, F. W. Hart, E. Sakter Davies, Frank Debenham.

They brought such light into the Australian darkness that misguided men like the school principal I quoted are fortunately rare. But the inspiration of thirty years ago is not enough. Every community needs a group of leaders to advocate vigorously the constant renewal and revision of educational ideas — and this is a point in history when this advocacy is vitally important.

We need the New Education Fellowship — but it in turn needs new blood and new vigour. Automation, the knowledge and population explosions, increasing leisure, continuing education, international tension, the dangers of racism and the shadow of the bomb make it imperative that we should get rid of much antique impedimenta and avoid the terrible loss of human potential that my friend saw in Harlem.

Are we capable of doing at Chichester this year what the NEF team did in Australia in 1937? We need a new name, and a new rallying call that will join in one fellowship the best educational thinkers of every nation in the world.

Our conferences are usually too quiet, there is no sense of urgency about them nor any really clear-cut purpose. The reports seldom say anything that most of us have not heard before. Nothing emerges which would suggest the dawn of a new era.

In 1937 radical educational ideas flew like sparks from a bush-fire. Susan Isaacs taught us the importance of the child's emotional life and the part the psychologist should play in child welfare. Beatrice Ensor high-lighted the significance of the Nursery School and of pupil activity in modern education. E. G. Malherbe threw new light on the cause and prevention of retardation. F. C. Happold and Harold Rugg introduced us to social studies, Laurin Zilliacus and William Boyd showed how the examination system could be reformed. Pierre Bovet opened up a question which is still lively — recreation in modern life. The teaching of art was completely revolutionized by ideas propagated by A. Lismer and Paul Dengler. The teaching of mathematics, history, geography, music, drama and citizenship came under such scrutiny as to cause Australians to adopt new approaches.

In 1937 Laurin Zilliacus recalled a childhood joke — 'Bad day for the race, isn't it?' — 'What race?' — 'The human race.' — because events in Spain, China, Italy and Germany were symptoms of the approaching catastrophe. The same feeble jest could be made about the uneducated section of the human race in the Space Age. We need a new review of methods of teacher training, parent education, teaching the new mathematics, fostering creativity, promoting life-time education, uprooting prejudices, eradicating racism, fostering international tolerance, using leisure. We need to review the value of open-ended schools, of teaching machines and new methods of learning foreign languages, constructing school buildings, financial education — all the elements which should be integrated into a system of universal education fit to prepare children and adults to take advantage of the times which Dr. Entwistle says can make the good life attainable for many more of our fellow men than has been possible hitherto. All eyes are on Chichester — the



future of the NEF will be decided there. The Fellowship is more necessary now than it ever was but to survive it must prove that the verve that once made it flourish has been generated again.

'New' education is no longer new. I would like to see another name, perhaps World Education Fellowship, to mark our next step forward.

## *Prologue to Chichester*

Yvonne Moyse, M.A. (Cantab)

Administrative Secretary,  
International Headquarters, NEF.

The present issue contains the four Working Papers on which the 1966 NEF Chichester Conference is based. This will be a conference with a difference — comparatively few lectures and an emphasis on intensive group work. We are not examining old or current problems, but are breaking new ground, pioneering in the manner in which the NEF has always excelled and which has won us the honour of being a non-governmental organisation with consultative status to Unesco, whose 20th Anniversary is being celebrated this year. We are daring to look ahead and plan for the next 40 years, as we did long ago, in 1921 in Calais. That conference was indeed a success: the theories which were then considered so revolutionary are now the commonplace of modern educational systems in countries throughout the world. We might, in justice, rest upon our laurels, but the Fellowship's function is to shape education to meet the needs of the present and, though some educationists seem still unaware of the fact, social and economic circumstances have been completely transformed since 1921, at first slowly and then with increasing velocity since the end of the second world war. Drastic changes will follow with ever greater rapidity in the future and involve even greater problems, especially in the educational field.

Hence the importance to children and young people, in all countries, of what takes place in Chichester, and that is why the meeting will be more like an intensive working party than a conventional conference. Working Papers and speakers will provide both a basis for and a stimulus to the debates which will take place and for the practical

decisions arising from these discussions, both in regard to the theory and practice of education for the future. This is vital: if the conference ends with nothing but a string of pious aspirations, however noble and forward-looking, it will have failed. We must, above all, agree our theories and then apply them to the classroom situation, relating them not only to the needs of the school, but to the needs of the world beyond it, in which the children will have to live and work as adults. The aims of the new education cannot be confined within the walls of the schools: they must extend into the world of offices, factories, professions and homes.

The choice of Chichester is a happy one, for it is a town in which past, present and future exist in creative harmony. It is the kind of town where psalms are chanted to a setting by Leonard Bernstein, of **West Side Story**, in a medieval cathedral; a town which contains the most modern experimental theatre in England and where a civic reception is being held for the conference in a large, recently completed College of Further Education, and where the education authorities have given immediate and unstinting help to the NEF in regard to the organisation of extra-mural activities.

In such a setting, the organisers of the conference could not fail to provide periods for leisure, lest 'all work and no play' should 'make Jack a dull boy'. There will be time for informal discussions, which so often bear riper fruit than the formal sessions, for the making of new contacts and the renewal of old ones, for discovering new skills in the Working Groups, for visiting the sea or the many places of interest and beauty such as Arundel and Parham. Bodies and minds must be keen and refreshed if we are to achieve our object — the insurance of a purposeful and happy life for millions of children yet unborn.

We have done our best to prepare the ground. It now remains for you, the participants from every section of the educational hierarchy and from every part of the world to play your part.

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## *Personal Fulfilment*

Wyatt Rawson

‘An educational system that gives knowledge, but not self-knowledge, misses the essential.’

Lord Harewood.

‘Personal fulfilment’ — two words full of ambiguities! At one time in the NEF self-realization was thought of as an aim without reference to social traditions. Remove the children from the unfortunate atmosphere of the adult world and all would be well. A sort of **Emile** for the schools. ‘Vom Kinde aus’ — start with the children and let them develop naturally without interference. This conception had great influence upon the ideas of the early German Youth movement, upon Mme Montessori and A. S. Neill. But such an escapist attitude to life is in the final resort unreal. We are all involved in each other, and life requires a wholeness which includes all generations. Old as well as young need educating, and education is fundamentally an unconscious process. Children have a part to play in the adult world, keeping it constantly refreshed with the vitality and zest of youth, with the young eyes and hearts that are as yet untouched by the dullness of routine and the set attitudes of age. In fact, one of our difficulties today is the physical and mental divorce of the generations. Nor must one forget that three generations are concerned, since grandparents have a role to play as well as parents and need keeping up-to-date — and up to scratch! — as much as their grandchildren. Roots, shoots and blossoms are all needed.

So let us start again with our problem of personal fulfilment and try to give the words a better and clearer meaning. I will number the points that I want to make so as to help discussion.

(1) No fulfilment is possible except within a group to which we feel we are contributing.

(2) Fulfilment is not an end result at which we should aim, but occurs wherever we find it possible to meet life’s challenges with an answer that unites us to others rather than separating us.

(3) Life is a moment to moment affair, and there is never an end to its demands. Its challenges change

constantly throughout our career and we must constantly renew ourselves to meet them. To be rightly a child, forming an ego at first and then learning how to be a happy member of a group; to be rightly an adolescent, getting to know what we really feel and think; to be rightly husband or wife, rightly parents and finally grandparents; all these new demands require changes within us of attitude and ideal.

(4) ‘Self-fulfilment’ has an ugly sound, for self is generally equated with the ego and its wishes, while the whole of life lies in the process of getting beyond the ego and learning to use it as a tool instead of letting it run us. For the ego isolates, but our true nature is to be part of the whole of life, a member of a community, of a brotherhood.

(5) Our life is inevitably our own personal adventure. We are pioneers in our own virgin forest. Others can tell us the way they have gone and what they have found to help and guide them. But they cannot guide us, only help us to guide ourselves. In this sense all fulfilment is personal fulfilment, self-fulfilment if you will, but something that leads beyond what is personal and joins us to all living beings.

(6) It is often suggested that personal fulfilment is a realization of all our potentialities. This is a mistake. As we grow we are compelled to leave undeveloped certain sides of ourselves in order to meet fruitfully with others. When we choose a career, we give up using those talents upon which it does not call. When we marry, certain potentialities, which might have been made into realities with another mate, will remain potentialities only. This is a sacrifice we undertake deliberately so that we may develop in relation to other human beings.

(7) Goethe once wrote:

‘In der Beschränkung zeigt sich erst der Meister,  
Und der Gesetz nur kann uns Freiheit geben’

(In limitation only is the master shown, and the law alone can give us freedom), which we may paraphrase by saying ‘In our limitations only can we learn to grow’. Of whatever kind they be, and they are internal as well as external, they are matrix or framework, the scaffolding without which we cannot begin to build.

(8) These truths of experience can be fruitfully discussed with young people. If they look rightly on



such limitations, they need never resent them, since they are the challenge that life flings down before us.

(9) Adolescents particularly need to recognise these limitations on their freedom, and to realise that what matters ultimately in life is not any outward success but the inner development that results from all true effort with ourselves. Only then will they be ready to meet triumph and disaster with humility and fortitude.

(10) The conflict today, for the young as for the old, is between the essential self which hungers for a life in communion with others, and the egoistic self, which insists upon the place it thinks it deserves in the world and cries 'Myself alone!' Often this is enlarged to 'My class, my race, my nation, or my religion': but these are only enlargements of the ego and fail to recognise the value to ourselves of a proper relationship with others, just because of their difference from ourselves. Only by understanding the pattern of the world in which we live, and that means the whole world today, can we learn to fit into it and use our talents fruitfully. Tensions there are bound to be; but tensions are a valuable part of life and keep us from sluggishness and inner death.

(11) Fulfilment of ourselves means also constantly widening our understanding of, and affection for, other people and other groups. This, however, comes only when we do not see them through the distorting glasses of our own hatreds, resentments and frustrations, but realise that they and their wishes are a part of the framework of our life with which we must learn to deal. This is as true of the wrongs that others do us as of their right to a life and purposes of their own. Even the challenge of the hideous death camps of the Nazis can be met by such an attitude, as Frankl's **Man's Search for Meaning** and Heimler's **A Link in the Chain** show.

(12) Self-fulfilment, since it is only possible where there is a positive relationship to others, includes the attempt to understand their inner life and difficulties, even the stresses that lead to evil deeds. Then, though never seeking to condone such deeds, we shall not condemn their perpetrators out of hand as evil men and women. It was Professor Butterfield who said that no one can be a true historian if he cannot realise how Catherine de Medici came to countenance the Massacre of St. Bartholomew,

and Shakespeare made Orlando in **As You Like It** answer the cynic Jacques by saying: 'I will chide no breather in the world but myself, against whom I know most faults.' Thus, too, we are able to escape from the 'holier than thou' attitude that underlies so often attachment to creed, philosophy and nation.

These are generalizations that apply to us all. What do they mean in home and school?

(13) It is often objected to the New Education that we need to give young people standards to live by. This is true. But standards are caught not taught, and we shall never pass them on unless we live by them ourselves. As we have already said, education is an unconscious process, propagated from one person to another, through attraction, not by word of mouth or any form of compulsion.

(14) So if schools are to have an influence upon their pupils, their staff rooms must have the kind of harmony they look for in children's groups. Young and old must have respect for each other, and a variety of opinions be tolerated, since otherwise there will be no further search for enlightenment and intellectual growth will end.

(15) Teachers must also share other teachers' difficulties, and show sympathy and understanding for their efforts and interest in their inner growth. That, too, is a part of our self fulfilment.

(16) This is immensely more important than any supposed agreement on religious or educational matters. Mere assent to certain propositions is of little or no value. But true agreement in spirit and attitude may go along with much division of opinion.

(17) Education is a two-way process and inevitably implies give-and-take. Parents and teachers must be ready to learn with and from their children. For education is a continuing process: it never stops. Having learnt to be children, learnt about our real feelings and thoughts as 'teenagers', struggled with choosing a career and a partner, we must go on to experiment with bringing up our children, freeing them gradually so that they may no longer need the adult's support and can go out into life fearlessly, perhaps seeking to help us in their turn.

(18) Children need assistance in learning life's



lessons, and are encouraged when older generations pass on to them what they have been through and learnt. The adult who talks to children as one human being to another is a true teacher. Those who are frightened of being themselves and therefore stand on their dignity, cannot be of much help to the young.

(19) In class work there will always be the outsider, the enemy, a boy or girl or a group — someone who challenges the teacher's authority and becomes the centre of all aggressive feelings of the class. Such opponents soon put their finger on a teacher's weak spots and hurt him where he is most vulnerable. He must be willing to accept the hurt, acknowledge his weakness and laugh at it with the class, not resenting any attack as an affront. After all it is only another of life's challenges. 'Can you bear it?' it asks. And the answer must be our courage, founded on a knowledge of our own faults and our willingness to be humble about them. Youth almost always responds to sincerity.

(20) But no teacher can rightly abrogate his authority, since it is given him by the school and society for a purpose — to help young people to grow and deliver of their best to the community. If he does abandon it, his class will disintegrate. For young people want to be assured of a stable framework within which they can operate freely and without fear, as well as of the encouragement of their imaginative and creative powers by adults with whom they are in contact.

(21) It is also vital that the teacher should have the strength to maintain the standards by which he really lives within the domain that he is expected to control. Only such strength can relieve children of the anxiety which may very well overwhelm them if they have no sure point of support to which to cling.

What part has the NEF to play in relation to such principles of education and of life?

(22) Older and younger generations are waiting for a lead. They want to know what life is all about and how they can live it with confidence and hope. They are right to expect such a lead from a body like the NEF, which seeks to incorporate in its organization all those who have 'a sense of the horizon', as Sir Percy Nunn called it over 30 years ago.

(23) None of these principles is at variance with the fundamental insights of the great religions. But they are too often forgotten or distorted by those who hold to the letter rather than the spirit of their creeds.

(24) It is part of the task of the NEF to stand not only for the open heart but also for the open mind. The search for a more suitable framework for religious insights than anciently formulated creeds should continue. Equally necessary is the open mind concerning new fields of experience, and what the narrow scientific specialist often calls superstitions. There is abundant proof of the reality of precognitive faculties, as well as accumulating evidence of the existence of a life after death and of its varying nature. Scientific methods must be used in investigating all such matters, but scientific superstitions must be thrown overboard, since they are contrary to the facts being disclosed.

(25) On all these points men are becoming more aware of themselves and of their nature. It is for the NEF to extend and propagate that awareness.

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## Working Paper No. 2

### *New Perspectives on Human Destiny*

**James L. Henderson, M.A., Ph.D.**

Senior Lecturer in the Teaching of History and International Affairs, Institute of Education, The University of London.

#### Introduction

Some consideration of the theme described by the above title is felt to be an integral part of fresh educational thinking about the future. This is so because the second half of the twentieth century requires to be viewed in full awareness of the new perspectives offered by the achievements of the first half.

These are:

- (a) The discovery of the Depth Dimension in Personality.
- (b) Developments in Evolution theory.
- (c) Urbanisation and Population Growth.
- (d) Nuclear Energy in War and Peace.



Each of these obviously contains profound implications for educational theory and practice.

In what follows no more is attempted than to invite others according to their various competences to ensure that the subject matter germane to new perspectives on human destiny is as comprehensively considered as possible. Such an enterprise has to be undertaken despite the twofold bogey of chance and determinism, fear of which is always threatening our will to contemplate the future with confidence. The basic requisite quality enabling us to do so, is hope: 'hope belongs to those who have not been hardened by life . . . it does not see what is going to happen but it affirms as if it saw' (Marcel: *Homo Viator*).

### **A. The Discovery of the Depth Dimension in Personality.**

#### **1. The Pertinent Reference:**

(a) The writings of Freud, Adler and Jung and their followers. The pattern of early mother-child relationship as the basis of later family and social life. The processes of introjection and projection of part and whole objects and their effect on personal and spiritual development. Continuing Father and Mother figures. The organic origins of symbol formation in unconscious phantasy.

(b) The Phenomena of Parapsychology — Work of Rhine, Carrington, Soal, Tyrrell. 'The richest field for new discoveries,' wrote William James to his brother, Henry, 'is the odd, unclassified residuum.' Round the brim of each of those neat and orderly systems we call science there lurks a handful of queer and unaccountable phenomena, often trifling in themselves, which, when dragged into the open and scrutinised more closely, have furnished the starting points of entirely new conceptions. The most striking instances are those out-of-the-way anomalies which, when systematically re-investigated during the early years of the present century, gave rise to the quantum theory, and so revolutionised the whole basis of modern science. There are similar unexplained peculiarities in the field of human behaviour. The strange occurrences, reported from time to time which suggest the influence of such problematic processes as telepathy, clairvoyance and pre-recognition, form the most baffling elements

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in the 'unclassified residuum' left on one side in the academic study of the mind.

(Sir Cyril Burt in his introduction to Rosalind Heywood's *The Infinite Hive. A personal Record of Extrasensory Experiences*).

## 2. The Educational Bearing:

Noting such tendencies as the lifting of the 'taboo on tenderness', and the importance of the social experience of young children in the formation of subsequent adult attitudes towards authority, violence, etc. Also the making re-available of the spiritual dimension in a post-traditionally religious — in our case Christian — age. Removal of 'ontological insecurity' (see Laing's *The Divided Self*) or 'existential reciprocal mistrust' (Buber). 'Grant me intention, purpose and design — that's near enough for me to the Divine' (Frost).

## B. Developments in Evolution Theory.

### 1. The Pertinent Reference:

Julian Huxley's *Evolution: The Modern synthesis*. Teilhard de Chadin's *The Phenomenon of Man*. e.g. from Huxley's own introduction to the latter: 'human evolution and biological evolution as two phases of a single process but separated by a "critical point" after which the properties of the evolving material underwent radical change' (p. 11). Searching for 'an ideological basis for man's further cultural evolution' (p. 12) — The 'Noosphere' or 'progressive psychosocial evolution' — Towards 'a global unification of human 'awareness' as a necessary pre-requisite for any real future progress of mankind — 'convergent integration' — 'point omega' (and note the tie-up with parapsychology findings).

P. 19 of *The Phenomenon of Man* provides a cross-link with psychology: 'A developed human being . . . is not merely a more highly individualised individual. He has crossed the threshold of self-consciousness to a new mode of thought, and as a result has achieved some degree of conscious integration — integration of the self with the outer world of man and nature, integration of the separate elements of the self with each other. He is a person, an organism which has transcended individuality in personality.'

P. 20. 'The incipient development of mankind into a single psychological unit, with a single noosystem or common pool of thought, is providing the evolutionary process with the rudiments of a head' i.e. Evolution is becoming conscious of itself.

P. 31. 'Fuller being is closer union.' cf Foreword by the Director-General of Unesco to the *Scientific and Cultural History of Mankind*.

'If consciousness were not thus rooted in such reflection in its own process of becoming, many of the inventions we hail as conquests and advances would be no more than the uncontrollable workings of an alienated destiny' —

'the gradual development, in its most expressive manifestations of the consciousness of the universal in man.'

' . . . every civilization implies, produces or evokes an image of man in terms of the universal. This immanence of the universal in every cultural and scientific experience is what gives its essential character to the spiritual solidarity of mankind.'

### 2. The Educational Bearing:

(a) Generally, in providing a backbone of purpose to the entire educational process with global validity.

(b) Specifically, in the content of the curriculum of Biology, History, Art, Social and General Studies and religious knowledge.

## C. Urbanisation and Population Growth.

### 1. The Pertinent Reference:

Urban development as a global phenomenon. (See Lewis Mumford: *The City in History. Its Origins, its Transformations and its Prospects* — London 1961) e.g. 'We must now conceive the city, accordingly, not primarily as a place of business or government, but as an essential organ for expressing and actualising the new human personality — that of 'One World Man' (p. 573). Between the problems of urbanisation and population growth the novelist, Faulkner, establishes a vital link — the racial one:

'To live anywhere in the world of AD 1955 and to be against equality because of race or colour is like



living in Alaska and being against snow.'

'Imagine the world's wealth as a room 12 feet by 12 feet and the world's population as 16 people. One of these people is the English-speaking North American and he has half the floor space — 72 square feet in all. Five people represent the rest of the developed countries. These five have 62 square feet of floor space. On the remaining 10 square feet stand 10 people. These are the under-privileged, the hungry, the envious and the impatient.' (Philip Deane, Observer Foreign News Service, February 1961.)

## 2. The Educational Bearing.

(a) Teachers and Pupils require to be constantly informed of the changing relationship for better or worse between urbanisation, race, population and food.

(b) The generation now growing up must be given practical experience of how these problems can be solved.

(c) 'Bread for myself is a material question: bread for my neighbour is a spiritual question.' (Berdyayev)

See *World Questions: A Study Guide*. 2nd Edition. Methuen 1966. Chapter 1.

## D. Nuclear Energy in War and Peace.

### 1. The Pertinent Reference:

Hiroshima, Nagasaki and their infinitely greater potential successors — Disarmament, multilateral or unilateral? — The rôle of the 'Deterrent' — Implications in peaceful uses of nuclear energy for fuel and power. Emerging concept of 'World Peace through World Law'.

### 2. The Educational Bearing:

(a) Are teachers and their pupils agreed that the discovery of nuclear energy has altered the circumstances in which war used to have a function in that it compels the great powers because of the finality of nuclear weapons to find other means than war to settle their disputes?

'A viewing (or reading) of 'Dr. Strangelove' by a

sixth form already prepared by lessons on the arms race and disarmament programmes would be a most valuable exercise in initial thinking. A similar exercise might be performed at the Secondary Modern Fifth form level by a series of lessons on Soviet control of Eastern Europe and a critical reading of Dennis Wheatley's *Curtain of Fear*'.

(Since 1945: Aspects of Contemporary World History p. 26 — Methuen 1966.)

## Conclusion

Even a cursory glance, such as the above, should suffice to indicate the exciting possibilities for educational synthesis, which the new perspectives on human destiny offer. It looks as if we may soon be in a position to escape from 'the metallic realm of the absurd' (Malraux) and to offer our children what we ourselves who grew up in the first half of the century lacked, namely a 'seamless garment of knowledge'.

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## Working Paper No. 3

### *Automation, its use and abuse*

Harold Entwistle, B.Sc., M.Ed.

Lecturer in Education, Department of Education, The University of Manchester.

The most obvious benefit of automation is that it makes the good life attainable for many more of our fellow men than has been possible hitherto. The conquest of poverty, the production of capital and consumer goods on a scale and at a price undreamed of, becomes a real and not too distant possibility. It might be argued that this only makes for the intensification of the affluent society and confuses the good life with the possession of objects which are, at best, instruments towards its realisation. In fact this kind of achievement on the material plane would be a considerable gain in a world where too many people exist below consumption levels necessary for subsistence. It is in the West, where material deprivation is no longer a chronic problem, that one looks for benefits from technological change which lie closer to man's spiritual nature: if affluence poses its own problems, it would be an abuse of automation to intensify these without facing the economic and moral problems it poses,



the solution of which would help to strengthen the cultural as well as the material bases of our civilisation.

One benefit which is assumed to flow inevitably from the automation of industrial processes is a significant increase in leisure. This leads some educationists to argue that in an automated society vocational education is irrelevant, and that our main concern must be with education for leisure. But in a capitalist economy there is nothing inevitable about the growth of leisure except that associated with the unemployment implicit in any kind of technical innovation: industry is automated to reduce costs, not to provide leisure for redundant employees. Much of the misunderstanding about the possible economic consequences of automation follows from the employment of the term in a very loose sense. It is assumed that automating industry realises the prophecies of Chaplin's **Modern Times** or Huxley's **Brave New World**. On this view, machines take over some of the processes hitherto performed by operatives, but they still require manual assistance, albeit in a subservient role. The assumption is that many more workers are destined to join the ranks of the unskilled and their only hope of salvation lies in a dramatically reduced working day. But, in fact, automation properly denotes industrial processes which dispense entirely with operatives directly engaged in productive processes. Automated industry relieves human beings of the tedium of repetitive work. The automated factory is not a place where large numbers of unskilled workers continue as passive machine minders. Hence, our problem is not how to keep men contented in monotonous work, but that of human obsolescence itself: or, more accurately, the problem of redeploying labour as machines replace men. Already automated processes exist which reduce the existing labour force to proportions varying from one-sixteenth to one-hundredth of the workers originally engaged directly in production. It is no longer a science fiction to envisage automated plant in which there are no workers engaged in production processes. It is this fact which, paradoxically, constitutes both the greatest danger and the potential blessing of automation.

The danger is most apparent, especially in liberal democracies dedicated to the ethics of free enterprise, suspicious of planning and public enterprise, happier in a state of *laissez-faire* than in

making positive social and political choices. Clearly, the spectre of mass unemployment is real where machinery makes labour redundant on this scale.

However, this fact also implies the potential blessing of automation. It makes it possible to free men from the kind of monotonous, repetitive, intelligence-destroying and often brutalising toil which has afflicted the race since the beginning of history and, in particular, since the first industrial revolution. Automation really makes it possible to free men from the tyranny of work, not through escape into unlimited leisure which would itself be intolerable, but by enabling their redeployment into a multitude of interesting occupations which a civilised society needs performing but which, at present, we claim we cannot afford.

Theoretically, there is room for a considerable increase in employment in at least five occupational categories:

1. **Within industry itself.** The dynamic of technical innovation is such that machines which replace men create a demand for labour. Even if we think of a considerable regress in which machines for automated factories are made in automated factories, all the processes of invention, design and maintenance will absorb considerable manpower. And the administration of production is likely to require an increase in trained personnel.

2. **In the commercial and professional occupations** which service industry its social concomitants. There will be an extension of service and distributive trades and salesmanship. The professions are likely to be in increased demand. For example, increased mobility of labour is likely to make for increased turnover in real estate and, apart from anyone else, this has implications for the legal profession. The growth in ownership of houses and cars is linked with considerable expansion of insurance services.

3. **In the welfare services**, varying from those concerned with health and the problems of the very young and the very old to those concerning the preservation of law and order and the care of the delinquent and the criminal.

4. **In the field of the arts**, entertainment and physical recreation.



5. **In the education service** .The teaching profession and its ancillary services seem capable of almost indefinite expansion. There is the intensified demand for vocational and professional education consequent upon the redeployment of manpower and the upgrading of skills implicit in the previous four categories. But, aside from this, there is the need for increased recruitment of teachers necessitated by improvements in schooling — the improvement in staffing ratios, for example.

The gains from all this are both personal and social. Personal for the worker, in the sense that work calls upon wider and deeper human resources.

Technically, work makes greater demands upon intelligence, knowledge and skill: but the increase in professional, service and welfare work also entails a shift from person-to-thing towards person-to-person relationships in working life. There is a personalising of daily work which can, in itself, be satisfying. The gains are social in the sense that the cultural and social capital of the community (housing, schools, hospitals, libraries, places of entertainment, etc.) can be renewed in a way which could make redundant Galbraith's reproach that our private opulence is paralleled only by our public squalor.

If the five areas of employment delineated above have common implications for the quality of working life (and, hence, for the quality of living as a whole), they pose quite different economic and political problems. Redeployment of labour into the first two categories follows from the logic of industry and commerce itself. It is a truism that although technical innovation creates redundancy amongst productive workers it also initiates its own demand for new technical, design and commercial work. But, beyond a certain point, the expansion of services in our last three categories is not sustained by changing industrial and commercial organisation. The Welfare State is not self-evidently a good thing. Currently there exist vocal political and 'academic' lobbies which, far from wishing extensions in this field, envisage the erosion of such welfare measures as we already have. Public subsidy of the arts is even less popular. Thus, as communities we are bound to be involved in moral and political choices about the allocation of resources to competing ends: in particular, decisions about the desirability of enlarging the public sector (including the allocation of resources to the underprivileged at home and abroad) at the expense of the proportion

of personal income which we dispense on private consumption. And if we cannot accept this as a moral choice we must ask how far expedience dictates it. If our argument about the way to avoid mass-unemployment and redundancy is valid, keeping money in our own pockets is one way of ensuring that many people have no income at all: in an automated economy, the greater the income spent on consumer goods, the more we contribute towards redundancy because the fewer the alternative demands for human labour. And, as Keynesianism implies, even the stimulation and maintenance of effective demand for the material products of industry, requires the creation of incomes in the public and 'non-productive' sectors of the economy.

Mention of the unpopularity of the arts is a reminder of the first of the problems posed for education by the advent of automation.

There is need for a sophistication of taste in all aspects of public and private consumption. A better educated populace should make different demands of the economy on aesthetic and moral grounds. There might be more demand for the arts (whether publicly or privately provided) and more concern for the welfare of the underprivileged. But we need subtler tastes in order to challenge the machine. We need to become increasingly dissatisfied with mass production: partly to increase the individual satisfactions derived from what we consume, partly to increase (in the interests of maintaining full employment) the demand for goods and services in the production of which machines cannot replace men, because the nature of the article or service arises from the peculiar juxtaposition of the tastes and talents of consumer and producer respectively. Machines will 'solve' many of the problems we pose, but only by enlisting the aid of more highly skilled technicians to programme permutations from the prototype of an ever increasing complexity. This is to say that in relation to automation, liberal education is required to free us from the tyranny of the mass society, to help us resist the advertiser's tendency to educate us towards a stereotype of taste, to refine our tastes as consumers and to create an appetite for those 'goods' which we consume socially.

But a correlate of this is the increased need for vocational education. How far the school ought to concern itself with education of this kind is an open



question. But through Further and Higher education more people must be brought to a higher level of competence and skill. In an automated society, the character of vocational education needs to be different, taking on an emphasis which, in itself, should make vocational education more liberal in character. First, because of the pace of innovation, skills will become redundant more rapidly than hitherto. It is a commonplace notion that workers of the future will need to change jobs in middle life. This could imply schemes of retraining which would bring adults into educational institutions in early middle age. But, equally important, initial vocational education is likely to become less specific and to take on the liberal values of a more general training which is readily adaptable to new situations. Secondly, the more people are involved in occupations requiring personal service, the more vocational education must include consideration of the moral and social implications of work and an attempt to foster sensitivity in personal relationships encountered at work. It is a matter for debate whether we pursue this aim through academic courses in sociology and psychology, or obliquely through literature or history.

However desirable may be the changed occupational structure which automation makes possible, a fatal flaw in this argument, for some, would be that it flies in the face of what we know about the limits of human educability. One cannot ignore the received view that the routine, undemanding work which many people live by is a reflection of their own inherent limitations: 'you can't make silk purses out of sows' ears'. The conception of a mass populace tied by inherent limitations to an inferior mass culture dies hard: the poor cultural standards of the majority are widely believed to be a reflection of limited innate ability, not of any want of educational opportunity or stimulus from the environment. Quite simply, is there sufficient latent ability in the population to upgrade industrial and professional skills in the way which our analysis demands?

Two observations are pertinent here. The first is that even the backward in our schools achieve a degree of literacy and numeracy greater than that required by a great deal of industrial work. The occupations which many are currently destined to follow make fewer demands upon their talent and skill than did their schooling. Much industrial activity is a graveyard of literacy and skill. It is

de-educational: it provides no stimulus to the development of intelligence. Thus, if automation makes greater demands upon people this, for many, would only bring their post-school achievement into line with the modest educational standards they attain in school. To argue this is not to contend for educational or social equalitarianism. Tasks of a quasi and ancillary professional or technical nature are likely to exist at all levels consonant with the ceilings which their inherited intellectual limitations impose upon different individuals. We are not arguing that all men are equally capable of a very high level of cultural and professional attainment, so much as that the majority of our fellow men are capable of greater sensibility and skill in the conduct of life than our industrial society has hitherto required of them.

### **Conclusion**

The value of automation lies in the potential dramatic increase in the volume of goods and services available for distribution. In human terms it could make for the liberation of men from soul-destroying work, so that work is not something we tolerate as a mere economic necessity, but a source of rich and satisfying personal and social relationships and an instrument of self fulfilment. The abuses of automation will follow from our failure to confront the economic, political, moral and educational choices which technological innovation always poses. Whatever the acceptable solution to the problem of automation, it is important to discover it, plan it, popularise it and consider its educational implications.

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### **Working Paper No. 4**

## ***The Roots of Morality*** **Dr. James Hemming**

(1) **The Changing Foundation for Moral Values.** Moral values are those values which are especially venerated because they are regarded as essential to the good conduct of personal and social life. They include ideas, qualities, attitudes. Traditionally they have been based on some concept of divine or quasi-divine revelation which, once for all, laid down regulations governing human affairs. Thus they have been held to be not only right in



themselves but also to express the Divine will for men. To neglect these values carried the joint penalties of failing to prosper as a person and of incurring divine wrath. So long as the concept of divinity remained intact, people cherished these values because of their presumed special origin — the ancestors, the prophet, the God. In addition, they were honoured because they served to unify a people and differentiate 'us' from 'them'. They thus became a well-founded part of national, or group self-consciousness, a source of superiority vis-à-vis others, a foundation for a sense of personal identity and self-respect: to do the divine will was to become at one with the divine purpose and to gain selfhood and inner security.

The situation we face today is that the concept of absolute and eternal morality rooted in divine revelation has for some time been breaking down. This is not because people are becoming more degenerate, but because the foundations of certainty have been crumbling away. On a world-wide scale the mythologies presented along with value systems, as their guarantee and sanction, have lost much of their grip on the human intellect. This especially affects the young, but all are more or less influenced. From time to time the doubting is expressed from within the clerical establishment itself, evidence of a growing tension between professional orthodoxy and the revelations of science. With each generation the empirical approach of science penetrates more deeply into the general consciousness of ordinary people. This makes for an increasing impatience with absolutes.

There are other reasons why the traditional moral order is losing grip. One is that religious organizations, in spite of their claim to a unique source of unequivocal guidance, are themselves divided on many of the fundamental moral issues of our time: the atom bomb, population control, crime and punishment, commercialism, the role of women in society, how to evaluate sex in human development. No corpus of ideas can turn out to be so tentative in action and still carry general conviction as a source of absolute truth; we are forced to look for alternative — or at least supplementary, standards of judgment. Again, the traditional association between patterns of belief and group superiority is dangerously inappropriate to the totally interrelated modern world. A peaceful, constructive future for mankind requires the

emergence of universally accepted moral principles; these cannot establish themselves so long as any considerable section of mankind regards its values as the only absolutely right values and sees no future for the world except in others becoming converted to its absolutes. The oecumenical movement within the Christian churches is evidence of a decline in ideological arrogance but it also marks a retreat from the absolutist position, leaving the basis for moral values to be sought elsewhere. Religious tolerance, desirable in itself, weakens the authority of religious bodies to declaim values.

It should be noted that we are not here concerned with a difference in evaluation between those with a specifically defined religious commitment and those with a humanist-agnostic outlook. We are all equally challenged to search for a new basis for moral values now that the old foundations have crumbled. We have to refound values in secular reality; it is the common ground for a fresh start, and a fresh start is what is urgently needed in order to build social morale on something sounder than short-term utilitarian foundations which, in the end, undermine morale.

The secular foundation for moral values is the actual situation of man in his relations with others, with life, and with the universe as science has revealed it. The secular sanction is the need for man, individually, socially, and on a world scale, to continue to develop. Man finds himself to be a product of a creative process that, astoundingly and mysteriously, has produced both himself and the immense dynamic universe of which he is part. He finds himself, after 2,000 million years of biological evolution, to be the highest manifestation of life on this planet; and, after about a million years of development as a dominant species, inescapably the custodian of the future of this planet. He cannot get out from under that responsibility. It is there, now, and every significant decision that is made, or every failure to make a necessary decision, delineates the shape of the future. And the future is a long one unless man wrecks the planet. However we look at man's destiny, it includes the obligation to work for the fuller release of the personal and social potentialities of man within a habitat that he must reverence, protect and hand on, not only intact but enriched.

Thus, today, man has the choice of cooperating or



not cooperating with the creative process as revealed to us by the past three hundred years of scientific exploration. That is our contemporary moral choice, whether we regard the creative process as grounded in a personal God or in some other source of dynamic energy. For man to turn his back on this responsibility is to reject himself as an intelligent and creative being — the supreme apostasy.

To distil specific moral values from those generalizations we have to search for principles governing individual, social, national and world-wide betterment. For the individual we can assume a destiny of struggle towards self-fulfilment. A person develops his potentialities as he grows by interacting constructively with the personal, organic and inorganic world around him. The road to personal fulfilment, therefore, is not via egocentricity but through the establishment of reciprocal creative relationships in friendship, love, work, play, appreciation. We may, then, regard as essential to individual emergence those values which, in personal living, foster relationships of that kind. Man is a social being and destroys himself if he fails to become socialized. He is a creative being who limits and thwarts himself if he fails to release his creative potentialities. The principles governing his own emergence as a personality are supreme values in his life.

To regard the principles of self-fulfilment as moral values is to reinstate many familiar concepts of right and wrong in a more dynamic setting. Unselfishness, though not self-abdication, has its moral status confirmed because selfishness cuts us off from others. All human achievement, from riding a bicycle to composing a symphony, is a compound of spontaneity and self-control. So self-control has a high value, but in the form of control directed to a creative end, not as moral athleticism. Other qualities which are essential to self-fulfilment are honesty in dealings and relationships, consideration for others, the capacity to cooperate with others, love, tolerance. The list could be extended. But not all essential developmental qualities received sufficient emphasis in the past. Modern 'duties' could be said to include being interested and involved outside our immediate concerns, striving to understand others, confronting one another sensitively and frankly, questioning, battling against prejudice and rigidity within ourselves, courageously

exploring our possibilities. Failure in such categories isolates or diminishes an individual. We see, then, that the search for a secular basis for moral values clarifies and extends the moral wisdom of the past; it provides cogent reasons for paying more attention to essential values.

At this point we face an obvious difficulty. In view of what we know of unconscious motivation, can any re-thinking of the origins of moral values affect how people behave? Conscious ideas do affect behaviour, **if they are grounded in conviction**. A man who believes a stretch of woodland is infested with dangerous snakes will cross it with extreme caution, whether there are any snakes there or not. The human psyche is hierarchical in structure. Dominant ideas permeate consciousness and constantly influence behaviour. Moral values **can** be of this order of significance. If they cease to function as controls it is because they are no longer dominant. Hence the importance today of isolating the significant values for our times, and of establishing their validity as laws of living.

If we succeed in that, we can be confident that people will pay attention. Traditional moralists regarded man as too perverse to make his own moral choice. This view is unduly pessimistic. Man is by nature, a social being. The normal maturation process, given a chance, weans the child away from the necessary egocentricity of babyhood towards the cooperative reciprocity appropriate to adulthood. Moral maturation is, in essence, no different from any other kind of maturation; it **happens**, in a wholesome, educative environment. Research is slowly beginning to work out the pattern of this, but it is immediately obvious that, were man not by nature readily capable of the cooperative virtues upon which group life depends, the human species would never have reached the stage of civilization at all; man would not even have become a dominant species. Moral systems are as inevitably a part of human society as are, say, food-gathering systems. When instinct ceased to be the ordering factor for individual energies and drives — as it is in insect communities for example — evolving mammals had to create social order; hence the existence in human societies of moral controls. We can see the rudiments of this even in primate societies.

Society as such is faced with the tricky problem of creating a net-work of institutions, relationships and



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# Shaping the Future — New Educational Thinking

Bishop Otter College, Chichester – 4-11 August 1966

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Author of 'The Living Stream'

on 'New Perspectives on Human Destiny'

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purposes that will permit the drives and potentialities of its members to find an outlet, and the means of growth in personal and collective life, without proving disruptive to the social framework. Hence, values which are seen as sustaining the social framework are likely to become elevated to the status of moral obligations. An authoritarian society elevates unquestioning obedience in this way; and impoverished society elevates work; a society in need of capital elevates thrift — as did Victorian England. There are an unlimited number of possible ways in which a society could be organized but, if we regard society dynamically, in terms of evolutionary advance, then the principles upon which a society depends should correspond closely with the principles which maximize individual fulfilment. In other words, the social framework should extend and grow stronger by the same processes of self-actualization through which its members thrive and grow as individuals. This is what democracy seeks to achieve and why a democratic way of life is superior, in evolutionary terms, to authoritarianism.

Just as an individual needs to incorporate within his psyche a set of valid dominant ideas which help to channel his basic energies in the process of personal emergence, so a society needs to sustain within its life those ideas which define its nature. Such ideas are, in essence, moral values. Thus, if a democracy wishes to remain a democracy, a majority of its citizens must believe in and support a whole range of values necessary to democratic life, such as respect for the individual, regard for minorities, integrity in relationships, sensitivity towards others, readiness to cooperate, care for the weak, open-mindedness to new ideas, a sense of social responsibility, equity in sharing what is available. If a society which wishes to be democratic too much neglects such values in its decisions and way of life, it will in time cease to be a democracy and become some other kind of society to which its **actual** values are appropriate. This holds good even though, at any time, there is inevitably a gap between the ideal and the actual implementation of highly-regarded values. The values of the individual and the values of the collective should not precisely coincide because mere conformity is lifeless; the proper relationship between the individual and the collective is not acquiescence but co-operative interaction. But there must be enough in common to provide a sense of security and solidarity — and there **will** be a wide overlap if the individual is dynamically related to his

environment and the collective is concerned to give its members status and opportunity appropriate to their powers.

Thus, a 'good' society in terms of the realistic values of an evolving world provides a self-social system in which the state stimulates individual creativity and itself grows in strength by effectively co-ordinating the outcome. In order to do that efficiently it must itself vigorously exemplify and reinforce those values by which it lives. This includes being open-minded to nonconformists — stimulating grist in a healthy society. These principles are equally true for a school, a factory, or any other institution, as for the nation as a whole.

So much for individual and social growth, but we must press beyond this today as we have to be concerned with the evolution of the whole planet. We need a world-wide acceptance of directing and controlling values which permit all societies to move towards the fulfilment of their possibilities through encouraging and releasing the creative potentialities of their citizens. The right principles for the governance of men and societies might be summed up as: individual fulfilment with, **not at the expense of**, others; national self-fulfilment with, **not at the expense of**, others, and world-fulfilment, but **not at the expense of the future**. The ensuing values present us with the moral logic of our human destiny. We can now see a moral coherence running through personal, social and international life — a coherence of growth towards a higher quality of life in terms of more complete human fulfilment.

One may ask where the work of the great moral teachers comes into this picture of things. It is extremely relevant. The greatest mystics were mainly concerned, not with the abstractions of theology, but with how to live. They showed their genius by analysing with great insight the real foundations for human fulfilment — the Kingdom of Heaven that is within us and can be created round us. Innovation in morality is historically ahead of necessity; it is a kind of foresight. Today, in a fascinating way, morality has become necessity. We have always been 'members one of another'; today we **have to** take full account of that fact if human life is to continue its development on this planet.

The point of re-interpreting moral values in terms of man's present and continuing developmental



needs is that it transforms morality from something that, in people's minds, has become faded, dimly apprehended, and rather embarrassing — the vestigial remains of a sin-soaked dogmatism — into immediately pertinent principles of living. To achieve that nationally requires a competent and determined effort of communication. We have to see that people understand themselves better: what they are, how they grow and relate themselves to others, what the challenges of living and becoming really are. People, particularly young people, are ready for this. There is in the world today an unprecedented eagerness to achieve self-fulfilment through self-directed living. This is manifest even in the communist countries. It remains to make sure that people really understand the dynamics of what they seek to attain: that involvement, responsibility and fulfilment go together.

But also we have to make generally available a valid picture of man in the perspective of modern knowledge. People are inclined to see life as 'a great big steaming mess' to quote from the film 'Darling', because they lack a perspective on man through which their own lives can gain dignity and purpose. Values need, ultimately, an uplifting sense of purpose and significance to sustain them. The intimate cosmology that gave a significant centralness to man in early Christian thought has expanded into an apparently limitless universe with man inhabiting a medium-sized planet in orbit round a medium-sized star. It now seems likely that there are thousands if not millions, of other planets on which intelligent, self-conscious beings live. Yet individual personality still seems to be the supreme product of this vast array. In our small island in the universe we have an immense job before us, to keep life on this planet on a mounting self-transforming path. This truth about man should be constantly to the fore: in education, the mass media, parliament, the United Nations. It gives a creative purpose for world unity; a new foundation for human morale.

## **(2) Individual Moral Development.**

Morality, we have seen, has two aspects: individual and social. Every person is a dynamic element in a self-social system which needs guiding values to sustain both its everyday life and its on-going creative potentialities. This system is not rigid but is constantly influenced by feed-back from expanding experience. But, although itself evolving, it must be stable — providing the assurance of dependable

continuity for those involved in it. Without the assurance that certain principles of behaviour prevail, any kind of purposeful life would be impossible. Even those who live anti-socially rely parasitically upon the dependability of social order: bank robbers expect good roads for their get-aways, assume that the notes they steal will be honoured by the banks they are stolen from and are as outraged as the next man if somebody swindles them in a car deal. Thus, the total moral dynamic of a community is composed of the inter moral worlds of the individuals living in the community, showing continuity but not immutable; the moral order of the community itself, stable but evolving; and the interaction between the individual and social value-patterns.

The start of the road for the individual is the absorption, by interaction with the parents, of the social value pattern, as mediated by the parents and as interpreted by the child. By this means the primitive super-ego of the child is laid down. But provided that the child is in a healthy, growing relationship with the environment, the child's own maturation in moral understanding, and the feed-back from his widening experience will modify and develop the internalised values, keeping them in touch with the child's own growth and with reality.

An immensely important element in moral development during childhood is the self-image that the child picks up from his relationships with others. If he feels loved, valued and appreciated he will regard himself as being capable of dealing with life and will advance courageously into the exploration of experience, which is, reciprocally, of himself. His inner world will grow in relation to, and in consistency with, the outer reality, although always continuing to be uniquely itself. But if he feels unwanted and worthless, others appear to have an advantage over him and life at large seems threatening. He will then be driven to various defences of and compensations for his thwarted and discouraged ego which leads to impoverished relationships with the real world and consequent distortions of the personal inner world. In turn the distorted inner world gets projected on to the real world, provoking in the child modes of action which, though consistent with his distorted image of himself and the world, are not appropriate to the facts and cut the child increasingly from the world as it is. This is the vicious circle which can, according to



personality and circumstances, produce neurosis, maladjustment or delinquency. At a later stage in life the vicious circle is well illustrated in the life and bearing of a paranoic who constantly projects his fears and guilt upon the world, reacts with horror to the threats he has conjured from his distorted inner world, and starts to behave as if in fact the whole world were a conspiracy against him. This provokes in him modes of behaviour which cut him off even further from his fellows who then actually begin to reject him and confirm his distorted image of himself and the world.

As a life is an incomplete, emerging on-going process, surrounded by uncertainties of all kinds, no child grows up in perfect relationships with his environment. So distortions occur both in the self-image and in the world-image. Hence we are all beset and confused by defences, compensations and conflicts. Uncertainties that take the form of moral conflicts are a part of this incompleteness. When the personality is reasonably well grounded and assured, these very imperfections are a stimulus to strive and grow, including to grow in moral insight. The imperfections of relatedness are, in fact, a part of the dynamic of growth. If, however, the individual is seriously out of touch with reality the moral controls never develop, or develop weakly, or too weakly to deal with the compulsions of thwarted individuality and an anti-social style of life may ensue.

Adolescence is a critical phase in moral development because the whole personality is reborn. False relationships and images laid down as a result of the experience of infancy can be reformed (or confirmed!) during the throes of emerging adulthood. Adolescents turn a critical eye on the value system of society and work out for themselves, to some extent, a set of principles by which to live. By the end of adolescence the question is not whether an adolescent has acquired a personalised set of principles but whether the accepted principles are socially sound and helpful to further personal development or otherwise. A delinquent may have a powerfully-operating set of principles composed of enmity to the police, the conviction that life is a fiddle, loyalty to the gang, obedience to the gang leader, admiration of toughness, and worship of violence. Such a syndrome lies too far out from the common social values for it to offer any promise of creative interaction between the individual and the

society in which he lives. But this value syndrome may well be the logical and inevitable outcome of the boy's experiences. Thus an anti-social personality is not to be judged as something inherently villainous but as a product of incompetent rearing by parents, teachers, and society as a whole.

A successful passage through adolescence deepens moral insight, increases self-confidence, enriches interaction with the environment and so produces a personalised value system which is positive in its outcome socially and developmentally.

There is no need to restate here the importance for valid self-evaluation and positive living of a perspective on man, his environment and his destiny that is both challenging and consistent with the evidence — capable of carrying conviction. Modern young people are suffering badly from ignorance of the truth about man and the universe. Those who feel lost cannot also feel responsible.

If we apply these developmental principles to moral education in the schools, we arrive at such conclusions as these:

1. All activities should be directed to increasing, not diminishing the child's genuine self-confidence.
2. The child's personal creativity, and his capacity to appreciate and share the creativity of others, should be constantly stimulated and encouraged.
3. The school should be a vigorous, friendly community where children can learn to cooperate happily, to share responsibility and to contribute from their own powers to the well-being of others.
4. The school should sustain lively, constructive relationships with the community outside the school.
5. The content of the curriculum should be planned specifically to deepen and extend the child's understanding of his environment, to arouse his wonder and involvement in the evolutionary process of which he is part, and to help him develop a valid perspective about himself and the universe.
6. All subjects should be taught so as to develop moral insight by teaching them in their personal and social contexts and bringing out the strivings, needs, feelings, problem responsibilities and achievements of the people involved.



7. At the adolescent stage of education opportunities should be provided for discussing personal problems and general problems of behaviour and relationships.

8. Guidance facilities should be readily available within the school to diagnose and assist children who are having difficulties with their personal and social development. (The internal provision would, of course, need to be supplemented by external assistance, when required.)

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## LANGUAGE

Rose Hacker sends us this footnote on  
COMMUNICATION

'... language is a set of rules to which all speech codes must comply, but which speech codes are generated is a function of the system of social relations.' Basil Bernstein. 'A Socio-linguistic Approach to Social Learning'; Penguin Survey of the Social Sciences 1965; edited by Julius Gould.

The scene is the first year classroom at a school for ESN children. A beautiful teacher in an elegant Sari is reading the story of 'Goldilocks'. The children participate with speech and mime.

Teacher—'And Goldilocks' Mummy and Daddy told her never to go into the woods alone. Now, children, what would happen to Goldilocks if she went to the woods by herself?'

Marlene—'She'd get a clip round the ear- 'ole.'

Teacher—'Goldilocks might get lost.'

Ronnie—(Assuming a threatening stance and a murderous scowl) 'GET LOST! GET LOST!'

## BOOK REVIEW

### Cure or Heal?

E. Graham Howe  
Allen & Unwin 1965. 28s.

It is 16 years since we last had a book from Dr. Howe. He has now broken that silence to give us this important and distinctive work. Written primarily in the context, and against the background, of his 35 years experience as a medical psychologist, nevertheless the meaning and relevance of his message have much wider scope and application, not least for educationists. The significance of the provocative title, with its starkly opposing verbs and its posed question mark, is made progressively

clearer as Dr. Howe develops his basic theme.

'Let us face this simple question quite frankly', he says in his introduction. 'Having got so far off the rails of our collective and individual well-being, how do we get back again? If cure is too partial, sometimes even increasing the price of ultimate suffering by refusing to pay it, how shall we be healed, or made whole, in order that we may live in peace within ourselves and amongst our fellow-men again?'

And later, 'In choosing this pair of words (i.e. cure and heal), I am deliberately hoping to limit myself to defining a certain contrast between two worlds and two ways of life, which are each determined by certain ideas as to the nature of "self" and of "reality".'

This is by no means an easy or a comfortable book. Dr. Howe offers his own warning that 'reading it is intended to be an experience on different levels. It has not been written as an intellectual exercise in abstract thought, but in order precisely to confuse that evasive process. I have preferred to discover differences rather than to conceal them, on the assumption that we cannot become truthfully related until we have first been properly divided.'

Those of us who know Dr. Howe and his previous work will be already prepared for the unique and often disturbing quality of his writing. Like his earlier ones, this book is illustrated by a number of line diagrams (or ideograms, to use his own word), which are meant as a visual illustration and amplification of the verbal theme; they may prove to be more helpful and illuminating to other readers than they were to this reviewer. Another idiosyncrasy is the way in which the author attempts to distinguish between the different meanings he attaches to the same word, by the device of changes in print, e.g. PERSON, Person, person. This takes a little getting used to, as also does his frequent repetition of certain words and phrases. The term 'egoic man', one of his great favourites, becomes increasingly irritating and dislikeable by the time we have reached page 180.

These mannerisms, however, should not be allowed to detract from the real quality and substance of the work. The persistent and co-operative reader will be rewarded for his efforts by the remarkable depth and sweep of the visionary flights of thought and the extent of the writer's compassionate awareness of the human predicament. The fundamental problem initially posed — in the words quoted earlier — Dr. Howe then sets out to explore some of its ramifications. In so doing, he takes us on a fascinating journey towards the heart of such profound questions as What is Reality? What is Relationship? What is Love? What do we understand by Time? What of the Spiritual nature of man? The answers he suggests are original, poetic, paradoxical, controversial.

As another reviewer has said elsewhere, this is at least three books in one; and it is clearly impossible, in a limited space, to do anything like justice to all that it contains. There are, for instance, the affinities with Jung, the disagreements with Freud, the sympathy with modern existential psychology, the tributes to philosophers such as Martin Buber, the absorbing accounts of Eastern religious and psychological ideas, the interpretation of images and symbols, the sensitive descriptions of the genesis of mental ill-health, both personal and social; and the all pervading, insightful recognition of the need for acceptance and reconciliation, if we are ever to make acquaintance with the Healer within.

It might be helpful, in the present context, to highlight those aspects of the book which are especially interesting in view of their educational implications. I propose to consider these from four points of view: (a) what we teach; (b) how we teach; (c) the children we teach; and (d) ourselves, the teachers.

#### (a) What we teach

Dr. Howe has the following pertinent comments to make on the nature of the educational task:

'Teachers need special consideration . . . They admit that,



although they know what "teaching" should be but is not . . . they say they can do nothing about it because of the system in which they have to work. A mysterious "They" expects us to do so-and-so, and get such-and-such results, they say . . . If the next generation of children represents our spiritual capital for investment in the future, it is our teachers who are responsible that it is not lost . . . Let us remember that even education is ambivalent . . . and may do incalculable harm by . . . leaving out what makes man not only whole and wholesome, but someone even tolerable for his neighbour to be with.'

We are thus challenged to re-examine our curricula and to re-think our priorities. And indeed, is it not very possible that there would be a tremendous revitalising and energising of the teaching of many of our traditional subjects if we conceived of them as mediators between the inner world of image and symbol, and the outer world of events; if we gave at least as much value to the former as to the latter; and if we were really committed to the fuller realisation of these self-renewing sources of being?

#### (b) How we teach

In so far as we accept the thesis that one of the fundamentals of the teaching process is the establishment of bridges (e.g. between teacher and pupil; between pupil and pupil; between teacher and teacher; between pupil and subject-matter) so we shall find Dr. Howe's exploration into the meaning of relationship of considerable relevance here. He has much to say on this; for example 'If we are to establish the importance of persons as our basic general principle, then we must be willing to bring ourselves, as persons, into everything, and especially into the hinge point of relationship.'

He distinguishes between alternatives such as 'power over the other' and 'meeting between persons', and draws attention, in his own typically original way, to the significance of Space and of Time in such a situation. Moreover, 'communication, if it is to be alive and effective, must be an experience of relationship . . . Our teachers have much to learn about effective communication as a means of enabling learning.'

#### (c) The children we teach

There are many indications throughout this book of the author's concern for children; and of his half-sad, half-joking recognition of the ways in which adults may fail in their understanding and treatment.

One quotation must suffice. 'Here comes a child, born into the world, searching outwards, feeling out his space, questing, testing out his opportunities. Here is already a real, unique PERSON, irrespective of any question of size, age, or apparent weakness . . . Such a child is changing every moment of every day . . . He requires ATTENTION now, and someone needs very literally to pay attention to him, if his changing and vitally important needs are ever to be MET . . . Born into this world as a person, what does our little person find waiting for him? He finds many elderly people, who are all anxious to do him good; but what none of them seems to realise is how afraid of him they are, because of his ultimate unknowability. What they think they do know all too clearly, however, is that they think he ought to be. They have discovered how he ought to grow, by reading the appropriate psychological textbooks.'

#### (d) Ourselves the teachers

If we have the will to read, learn, and inwardly digest, Dr. Howe has much to offer, both palatable and unpalatable, which is of direct concern to us as teachers and as persons, in our individual and in our social lives, in our sickness and in our health, in our human and in our spiritual nature. Here are some illustrative *bonne-bouches*.

'If our healer is ever to be found within ourselves, we must be prepared to do more work upon ourselves, and to pay more attention to one another's subtleties and complexities, than we have done so far.'

'The parents whom we have NOT had are sometimes more important than the ones we have experienced.'

'The alternative to war is that you and I should realise that we do not exist in any way as self-by-myself and to be defended as such, but only as self-within-conditions, self-in relationship to others, self-changing and self-transient.'

'For most of us, most of the time, fatigue is something never to be admitted, always to be avoided. Somehow it seems to make us guilty and we feel we must go on and on, defensively, in spite of it . . . The treatment of fatigue is severely practical and restores the discipline of accepted reality. We are tired, because we have overspent ourselves almost to bankruptcy; we are ill because we need to be ill, in order to ensure a sufficient time for rest. This applies especially to children, who suffer most from exhaustion due to having been forced to face too much, too often, and too soon. But it also applies to adults and to the society which they have created around them. Eventually, we must all accept a weakness which we have tried to hide, in order that we may experience the healing which comes from other sources than our own.'

'Suffering is the total task of the time-body, in the sense of digesting experience by accepting it. But it is a fact that children accept, digest, or suffer, very much less than is generally expected of them by their anxious, ignorant or ambitious adults. Suffering requires time, more time than is usually allowed for it in assimilating any lesson. Suffering is a process, not an action, and needs patience; which again is time.'

'Life needs apartness, separation, division, and polarity, in order that energy may flow, experience may be realised, and growth may happen.'

'Actually love is a communication, a relationship, and an experience between different persons, who have engaged in discovering the reality both of themselves and of each other.'

'The problem of energy as a source of movement remains unsolved. The vital question "What makes us tick?" remains unanswered. Before the turn of the century, the classical theory was that instincts made chickens peck for food, animals fight, men and women make love, and businessmen succeed. The ideas of Freud caused instincts to cease to be fashionable, and unconscious motives took their place. But I suggest a simpler possibility, which can include other explanations as to why we behave as we do. It is that *images determine behaviour*. When we can change our images, we can change indeed.'

All in all, therefore, this is — in literal truth — a quite extra-ordinary book. By turns it is beautiful, baffling, wise, quixotic, and tender. I can only suggest that you read it for yourself; lest you ignore, to quote from Dr. Laing's warmly appreciative foreword, this 'distillation of a master psychologist.'

Muriel M. Kay

PSYCHIATRIC SOCIAL WORKER required at the East London Child Guidance Clinic situated in the London Jewish Hospital, Stepney Green, E.1. This Clinic is non-denominational, small, informal, psycho-analytically orientated and provides good clinical experience. Whitley Council conditions of service and salary scale plus London Weighting. Applications to Dr. Augusta Bonnard at the above address.



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### *Editorial from Great Britain*

Can something new come out of Africa? This number of **The New Era** is devoted entirely to education in that continent in the belief that, provided Africa can by-pass some of the tragic mistakes made in the past by Europe, it may have much to contribute to the idea of a new world order. In this connection, Mr. Patrick Armstrong, secretary of the Parliamentary Group for World Government, recently paid a visit to 12 African countries to try and find out what thinking existed there on the subject of relating education to a world perspective. His report, which we publish, raises problems of fundamental importance for educators everywhere.

Central to the whole of Mr. Armstrong's report is the question: must nationalism in Africa follow the same ill-fated road as in Europe, a road scarred with war, littered with the debris of prejudice towards other peoples, and leading to many of the apparently insoluble problems and difficulties encountered at present by the United Nations Organisation? In this connection, perhaps it is as well to note certain essential differences between nationalism in the two continents. Whilst, as Mr. Armstrong points out,

nationalism in Europe may have emancipated millions from a feudal regime, nevertheless, there was another side to the coin. It also became the vehicle for exploitation, national vainglory and territorial aggrandisement. It is doubtful if Elizabeth I of England or Napoleon of France were ever concerned primarily with national consolidation. The dreams of a Mazzini and the struggles of a Garibaldi led in the end only to the imperialist fantasies of a Mussolini. Bismarck's desire for German hegemony only resulted in the quest later for world domination through two world wars by a German emperor and a racist megalomaniac. Whatever its early virtues, nationalism in Europe all too often became evil by default. Must this happen, too, in Africa? Or can Africans learn in time from our own bitter experience?

The role of nationalism at the moment in the African continent is primarily to provide a national cement, to weld together into viable units tribal and cultural entities which could not otherwise become viable in the modern world. Thus far there seems no desire to infringe the rights of others or to seek national aggrandisement at their expense. So Mr. Armstrong finds cause for hope. Apart from Ghana, where the signs for developing a world perspective are not encouraging (how often strident nationalism is allied to totalitarian regimes!) he found a much more liberal spirit in Africa than is often the case in Europe. The ruling elites of the countries he visited are to some extent already internationally and world-minded; they are widely travelled and inveterate conference-goers. They often profess loyalty to larger units than the nation-state — to East African Federation, to Arab Unity or Pan-Africa. There are many expatriate teachers to modify the influence of national chauvinism. Most Africans are already bi-cultural and to some extent bilingual; they have already made a major step in the direction of a world perspective by crossing the barriers of culture to know other ways of life; they are often internationally educated. If, then, at this stage, education in Africa can consciously be directed towards a world perspective, there can be little doubt that in future we may have much to learn from this young continent and that, indeed, we may be forced to call in this new world to redress the balance of our old.

P. C. C. Evans



# *A World Perspective in African Education?*

Report of a visit by Patrick Armstrong to Africa, September/October 1965.

## **FOREWORD**

*The Gilbert Murray Trust gave me the Senior Award for 1965 to undertake 'an enquiry into the educational systems of African countries in respect of their education in international affairs.' The limitations of time and money enabled me to visit only 12 of the 36 countries of Africa and to spend in each not more than a few days. It was my first visit to Africa. Clearly my report cannot be more than the observations of a visiting tourist. The views expressed are entirely my own. I am greatly indebted to the Trust for the opportunity to undertake this visit, to all those, both in this country and in Africa, who provided the information on which it is based, to the World Security Trust who gave me its blessing and to the Education Advisory Committee of the Parliamentary Group for World Government which permitted me to speak in its name.*

*Patrick Armstrong.*

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## **INTRODUCTION**

'Does education lead to great hostility in spite of greater understanding?' This was the question put by the late Mr. Nehru to a world conference of teachers in 1961. It is also a question which underlies the work of the Education Advisory Committee (EAC) of the Parliamentary Group for World Government in whose name I visited Africa. Mr. Nehru was no doubt prompted to ask it by the fact that the two world wars of this century were launched and carried on by the most educated peoples of this planet. If there is any element of truth in the challenge, a principal reason for it might well be the inherent difficulty of educational systems to have a built-in method for change: how can the teacher be expected to teach much differently from what he himself was taught? Education in certain vital fields may thus find itself promoting ideas and attitudes that are not merely out of date, but by being out of date are positively harmful. The most obvious example of this in Europe is nationalism, a useful idea in previous centuries for extricating large numbers of Europeans from the feudal system. It is still being fostered in most of our schools, although nationalism has now become a major obstacle to liberating us as members of the world community from the self-worship of feudal nation-states. It is now about to be fostered in the countries of Africa.

A feeling of nationhood and loyalty to the nation is one of the necessary 'part-loyalties' for us all, in a world where the nation-state is so important a unit for the administration of the world community. But it becomes a menace, as we know, if the intensity grows too great. One antidote against that is to balance it by a knowledge that there are many other nations, particularly neighbouring ones, encouraging exactly the same feeling. While we worship ourselves, we forget too often — or we never learnt — that our neighbours indulge in national narcissism too.

But it is not enough to know only about the self-worship of other nations: appreciation of that is basically what is meant by 'education for international (i.e. inter-national) understanding', and is concerned with what British as such think about French as such, or Nigerians about Ghanaians; it is the thought-pattern on which the UN has been built — a league of sovereign nation-states — and the inadequacy of this way of



looking at others throughout the world is the reason why the UN as now constituted cannot create a system of world order. For world order requires not only that we understand the problems of people of other nationalities, but also that all of us as individuals irrespective of nationality in some degree feel a sense of world community, i.e. understand and feel involvement in our rights and duties as members of the human race. Only this other and wider loyalty and the habit of thinking in a world context is going to be able to keep within limits the feeling of loyalty to our nation or region and provide the basis for world order.

It is a sad fact that Unesco in its honeymoon days had a project called 'Education for Living in a World Community'. Apparently teachers and students did not understand what this meant and about 15 years ago on the advice of the UNESCO secretariat member governments allowed it to be downgraded to 'Education for International Understanding'. In spite of what national governments may say, the world community is nevertheless a reality, whether they (or we) like it or not, or know it or not. To proclaim this reality and to see it recognised in the educational systems of the United Kingdom and eventually of the world is the aim of the EAC which actually defines its purpose as follows: 'to encourage a dual perspective in education — world as well as national — so that opportunity is given in the curriculum for balancing national loyalty with a measure of conscious loyalty to the human race as a whole in all its diversity.'

In the United Kingdom and in Europe it would probably be agreed now that national feeling has sat too heavily in the scales, and that the need is to strike a better balance by 'denationalising' our cultures. It is this task to which the EAC has applied itself in Britain. It can show a few successes: the adoption by London University Examination Syndicate of a broader alternative history syllabus for GCE 'O' level university entrance; the showing of two series of programmes entitled 'One World' for children aged 14 and over by Rediffusion Television Ltd.; and an increased awareness among many teachers that the world community is a reality and that it is therefore important to expose their pupils to it. This activity, although small, provided a certain basis of propriety for making enquiries of educationalists in other countries as to how they view this problem.

The importance of African countries in this context is that they might appear to question the validity of what the EAC is trying to do: at the very moment when we are trying to denationalise our education, they are beginning to nationalise theirs. Are we then likely to see Africa repeat the tragic history of Europe? Or, more appropriately, the history of Latin America, an area which was also colonised mainly by three countries and then became free. Can Africa learn from these previous examples?

Nationalism is of course a necessity for new nations. It is particularly essential in Africa since tribalism is usually based on a separate language and can easily become a major force for secession or disintegration. If it is true, as I believe, that a nation is basically a bunch of people who believe that they are a nation, it is clear that any government of a new nation must at once try to establish some kind of group-thought leading to national loyalty. The usual and effective method of doing this is by encouraging a threat of external enemies and by encouragement of a national myth. The place where the national myth can most easily be encouraged is in the school and in particular in its history courses. It may be useful to distinguish here between 'historians' history' on the one hand — which is a study and endless debate on what really happened in the past; and on the other hand 'school-history', which seems to be the carefully selected raw material for national myth and the vehicle for national identity, dignity, loyalty and glorification. Africans have learnt from us Europeans, if they did not know it before, that by a careful selection of incidents which took place in the past, it is possible to construct 'a story in which by and large foreigners appear in order to be defeated in battle and disappear'. Under this formula British and French school-histories could ignore the history of African countries, if there was one, since it must have appeared to the 19th century European myth-makers as mere background to third division teams from Africa with antecedents which could add little to the lustre of European arms. And it was this entirely European-orientated history which was being taught — and examined — in such schools as did exist in Africa. It is therefore very understandable and right that in every university in Africa there is now to be found an Institute of African Studies correcting this omission. Three new West African school-history text-books have appeared within the last three months.



Since the intensity of national loyalty is of such capital importance, from the point of view of the world community it is vital these new history (loyalty) courses should not just promote nationalism on the 19th century European pattern unrelated to the general world picture. But if the loyalty is to be wider than the nation, it is important for us to know whether it is likely to be given a West African setting or an East African setting or a Pan African setting and whether in fact the idea of the world community as a whole is likely to be able to counter-balance these regional perspectives.

The reason for my visit to Africa was to find out the thinking on these problems and whether any consideration was being taken to avoid the dangers of run-away nationalist or regionalist thinking. Hitherto there has not been much education on the African continent and therefore there are great opportunities to start writing on a relatively clean slate. Such education as there has been (mostly missionary) has now been subject to the ponderous official jolt of national independence. It has meant in most countries a big turn-over of teaching staff and hence the possibility of inserting new ideas. It has also led to the rejection by the politicians, as well as by most of the teachers who have stayed on, of the syllabuses which continued to view things through the perspective of a former colonial power.

But there is another reason which reinforces the view that something new might indeed come out of Africa. The educated elite, which at the present time controls the levers of power and influence throughout most of the continent, are people who by force of circumstances have in fact enjoyed something approximating to education with a world perspective, anyway certainly something much broader than a national education of the kind we have in Europe. In the first place they are almost all speaking English or French as a second language — a considerable factor for broadening the mind. Secondly many have had a British or French education at a time when both those countries were running empires scattered over much of the world, a fact which was by no means overlooked in their educational systems. Thirdly this elite — so few in number and so sought after — are in fact inveterate conference-goers and amongst the most travelled persons in the world. Fourthly they are accustomed to change, accepting it as normal, not something to be fought against. Fifthly one half to three-quarters

of secondary and higher education is conducted by expatriates — another potent influence for broadening the mind. This may explain why so many African leaders at the present time happen to be unusually world minded (more than many of their western counterparts) and offers an additional reason why Africa was appropriate to visit at this time.

Africa is but six letters of the alphabet describing quite as variegated a set of countries as that of Europe (another six letters). In deciding which countries to visit, it was apparent that a reconnaissance of this kind should try to cover at least one or two countries from each of the main categories: Arabic-speaking, francophone, anglophone plus the unique almost uninvaded indigenous culture of Ethiopia. But a main factor in deciding the countries to visit was ignorance of which would be likely to be most receptive and rewarding for my purpose. This meant the best course was clearly to try and see as many as the time and money would permit. But it also meant only a few days could be spent in each place and these the capitals. Any comments are therefore bound to be superficial. Nevertheless even these short visits did yield information giving some idea of how favourable each country is likely to prove towards what the EAC is trying to accomplish.

The factors which seemed to be of relevance in each country in assessing tendencies and opportunities for modifying nationalism and encouraging a world perspective were as follows: the extent and penetration of education in the population; the number of expatriate teaching staff; the extent to which a second (non-vernacular) language is the medium for instruction; the content of history syllabuses; the identification of people in responsible positions whether in the academic world, civil service or politics, who 'share the prejudices' of the EAC.

The following notes, written at the time, are grouped round these five factors. Also attached is a list of persons seen, some examples of syllabuses, etc., and a selected bibliography.

The most important item in the attachments is an extract from a report by Dr. P. C. C. Evans of the Tropical Areas Department of the Institute of Education, University of London. The report on



'History teaching and textbooks in East Africa' was commissioned by the Thomson Foundation in April 1964. The extract provides an authoritative description of the general background to history teaching and is a most valuable addition to the information assembled here. I am most grateful to Dr. Evans and the Thomson Foundation for permission to include this hitherto unpublished material.

**Dossier of Material of Education Advisory Committee of the Parliamentary Group for World Government shown to teachers and other educationalists in Africa.**

#### **Award**

1. Award letter of the Gilbert Murray Trust from the British Institute of International and Comparative Law to Mr. Patrick Armstrong, dated 27th May 1965.

#### **World Wise**

2. 'World Wise' — first report of activities of the Education Advisory Committee.

#### **Primary School Level**

3. Pictorial Charts Educational Trust — 'One World' Bulletin.

#### **Secondary School Level**

4. 'History Syllabuses and a World Perspective — a comparative survey of examination syllabuses in Britain and overseas', published by Parliamentary Group for World Government.

5. Report of Conference on Implications of the London University GCE 'O' level 'Modern History — Special Syllabus in World Affairs, 1919 to the Present Day', held on 21st November 1964. — GCE Examination Paper and Syllabus — CSE History Syllabus 1965 (Southern Region).

6. 'One World'. Independent Television Programme for Schools produced by Rediffusion Television Limited. Notes for Spring and Summer Terms 1965.

#### **Training Colleges**

7. Report of Working-Party of Education Advisory Committee on Bachelor of Education Degree Course.

#### **Further Education**

8. Content and Method in the Teaching of World Studies in Further Education — report of Conference held at Garnett College, Roehampton from 4th to 6th September 1964.

#### **University Level**

9. University Teaching of Studies on the Problems in Creating a System of World Order — report of Conference held at Isle of Thorns Seminar Centre, University of Sussex, 26th to 27th September 1964.

#### **World Law Fund**

10. A special Educational Project of the Institute for International Order (World Law Fund — 1965).

#### **Adult Education**

11. The World Community and Adult Education — report of Conference held in the House of Commons on 28th May 1965.

#### **Women's Organisations**

12. Women's Organisations and a World Perspective — report of meeting held in the House of Commons on 2nd June 1964.

13. Be World Wise with the WIs — leaflet of the National Federation of Women's Institutes.

14. Working Internationally — National Federation of Women's Institutes.

#### **Cultural Attaches**

15. Report of the Conference for Cultural Attaches held in the House of Commons on 22nd January 1964.

#### **World Security Trust**

16. World Security Trust — Outline of proposals.

#### **Parliamentary Group for World Government**

17. E. L. Mallalieu MP — letter to Times dated 7th August 1965.

18. Speech in House of Commons by Mr. E. L. Mallalieu MP, on 19th July 1965.

19. Memorandum on the Prospects for a UN Peace Force by Dr. D. Bowett.



## MOROCCO

A main problem of Arabic-speaking countries is that they cannot study the physical sciences and modern technological developments — except in English or French. To adapt and develop Arabic so that it can be used for this much hard thought will be needed. The decision to try to do this has not yet been taken; the difficulties are so great that it may never be taken — or only taken by default, but it is being discussed by the countries of the Maghreb (Morocco, Algeria, Tunisia, Libya). The Moroccan Minister of Education went to Tunisia this summer largely for that purpose. It is a problem which also besets the Middle East. In Morocco, a country with a very ancient history and everyone dressed like monks or nuns, Arabic is used at university level but only to teach theology, Koran and ecclesiastical law (sharia) (the first university in the world was founded in Fez in c. 1000 AD by Fihria, a woman); all other subjects are taught in French at Rabat University by French teachers. Furthermore the insistence on retaining standards equivalent to those in France (and hence more likely to be acceptable to future employers) means that a majority of students prefer to keep to French-taught systems, if they can do so. Thus 90% of university teaching in Morocco is in French, and about 80% of secondary education is in French, preparing the pupils for the university courses. The French government subsidizes the teachers of French nationality who do this work to the extent of 20% of their cost.

The shortage of teachers is one of the great problems in Morocco. It has become a political question in a country where, I was told, there is about an 80% average illiteracy (50% in the towns, 92% in the rural areas generally, 98% amongst women in rural areas). In 1958 the government accepted the offer from Egypt of teachers to fill the gap. But they were felt to be encouraging anti-Moroccan government ideas and in 1959 were all sent home. The King is said to favour bilingualism (Arabic and French), but there is a strong opposition of 'Arabistes' who wish to see the French influence diminish. The total of French teachers in Morocco is therefore difficult to obtain, though the figure of 5,000 was given to me unofficially, out of a total teacher strength of 28,000. The possibilities of using television to overcome the shortage of teachers has of course

occurred to the authorities, but there is no specific educational television for schools as yet. An attempt was made, so I was told, but had petered out, due to lack of proper plans and personnel to carry it out. At present there are simply French language broadcasts daily from 19.30 - 21.00 and in Arabic from 21.00 - 24.00. Mention was made of a proper programme for schools being organised by October 1966, but a crash school-building programme may well have caused this to be shelved for lack of finance.

As regards history teaching, those who are taught in French language, learn French History and, if they get as far, take the 'bacho' organized by Bordeaux University. This is pure French History, and accounts, so I was told again unofficially, for 60% of secondary school pupils. The other 40% take the Rabat university 'bacho' in Arabic History and Islamic institutions.

As regards education for international understanding, there are, as in France, 'UNESCO-clubs' in the main towns. These may consist of about 40 people in each club engaged in activities of an international character. Morocco also has 6 Lycees or Teacher Training Colleges linked to the UNESCO Associated Schools project. Since the schools were not in session, I could not discover how they performed their duties under this scheme. A new UNESCO project is to send specialist teachers in education for international understanding to training colleges in 6 countries, of which Morocco is one. Mlle. Montandon of Neuchatel, Switzerland, will give a course of 10 lectures in a number of training colleges this autumn (for programme of lectures see attachment I). I was assured by the director of the Ecole Normale Supérieure in Rabat and by the Senior Inspector of Schools, Marrakesh, that the ideas of the Education Advisory Committee of the Parliamentary Group for World Government were full of interest for them and they asked to be sent all the documentation. Another encouraging feature was to meet the organiser of the Association Marocaine des Echanges Internationaux, who for the last 3 years has organised at El Jadida, a coastal resort, a 'Mois D'Amitie' at which students from 40 countries meet for discussions with their Moroccan fellow-students. This widely publicized meeting is particularly important, because Moroccan students are forbidden to travel abroad, and the AMEI thus provides a vital window on the world for these students.



## SENEGAL

Of the four million population of the country, 400,000 are in Dakar. The dominant tribe who have spread to most parts of the country are the 'Woloff'; they speak a language for which there is as yet no agreed script. There are a number of other tribes each with their own language. The people of Dakar offer a total and startling contrast to the Moroccans in their monkish habits: the Woloff ladies are dressed exactly as if for a ball at the Dorchester. By the declaration of independence (1961), the official language is French and the French Government pays for the entire university staff and its upkeep as well as providing all but 6½% of the teachers in the secondary schools. All teaching, including that in the primary schools, is in French, but since 1960 teaching of Arabic and English has been introduced into the primary schools (80% of the population being Moslem, though of two sharply divided sects).

Illiteracy averages about 80% or more, (much less in Dakar) only 48% of the school population, as of 1965, being able to go to school. The main problem, as in Morocco, is shortage of teachers and schools. The French have recently (1964) started a system by which conscripts for military service can opt as an alternative to teach French abroad, and very many do so.

Out of a total in the whole country of 51,800 primary school entrants, about 23,000 sat for the 6th form ('11 plus') primary school examination. Some 5,500 passed it. The figure is recognised as very low by the 'Facts and Figures 1965' publication of the Senegalese Ministry of Information which confessed that more than a third of the primary school teachers were students who interrupted their course to lend a hand, but had no professional training.

There are 34 secondary schools plus a further 21 run privately (as Lycees by the French or by missions). From there the entry to university is about 2,000.

An experimental television educational project is in operation, as one of the 4 educational projects which UNESCO is undertaking in Senegal, (the others are a training course for librarians, a training course for journalists and the capital outlay on the

new Ecole Normale Superieure of which UNESCO paid about half). The television experiment is confined to Dakar and consists of 20 large viewing units with 'animateurs' specially chosen to discuss the programme after its viewing by the audience who are recruited from teleclubs. The language is Woloff and the subjects so far dealt with have been public hygiene, child welfare and midwifery. A sociologist from the university is using the experiments to collect data on living habits in Dakar. There are three transmissions a week of one hour each. It is hoped this experiment will encourage the establishment of a regular educational television programme in two years time. UNESCO's contribution is the provision of an expert, Mr. Leeming (of New Zealand) who works under Senegalese direction.

As regards the teaching of history, new syllabuses are to come into operation next month. This is how the Senegalese Ministry of Information puts it: 'The content of history, geography, civics, health education and "les lecons de choses" have been modified this year to adapt to the needs of the peoples and to the objectives of the government.' As regards history, these changes have been prepared by a meeting of historians from 'francophone' countries in Africa, meeting in Abidjan last year and in Paris recently. The Ministry of Education detailed Mr. M'Bowe, a Senegalese historian, to work at the new Ecole Normale Superieure on this problem, and he evidently was the Senegalese 'representative' at the Abidjan and Paris Meetings. There will be new text-books as well as a syllabus. Copies were not available, but the director of secondary and primary education promised to send me them. Meanwhile the courses taken up till now have been French-orientated (the teachers being almost all French). At primary level one book was on sale in Dakar university bookshop 'Les Peuples Noirs' published by CEDA (Centre d'Edition et de Diffusion Africaines) 1964. The authors are André Clérice and Réne Parisse, a primary school inspector. This is a general book. There were two other books also on sale: 'Histoire des Peuples Noirs' by Assoi Adiko and André Clérice, 1963, published by CEDA suitable for secondary schools; and a book for primary school pupils published by Fernand Nathan, 'Histoire et civilisation de L'Afrique Noire' by R. Boucher and J. Paule, 1963 (printed in Bourges). All three were used in school for general reading. There was no



examination syllabus as yet which covered the subject of African history as a whole.

'Presence Africaine' tried to arrange in Dar-es-Salaam early this year a meeting of all historians of Africa including West African territories, formerly British. But this failed to materialise owing to too high costs (see report on Tanzania). There is little contact so far between those from former French and former British territories in any field. If it does take place, Abidjan is likely to be the best centre on the French side for such contacts.

Apart from the new history and geography syllabuses shortly to come into operation, all other subjects are taught exactly as in France, although Dakar University appears to conduct its own examinations in them, being theoretically independent of French education, though in effect tied completely via the purse-strings. The constitutional position of Dakar University is defined as follows in its 1964/5 Year Book:

'The University of Dakar is a public institution of the Republic of Dakar. Its administration and management show the close co-operation of France and Senegal. It offers to African students of French expression an ensemble of means unique in West Africa.' Mr. Samb of the Ministry of Education, in charge of First and Second Degree education, was at great pains to make clear that Dakar University and education in Senegal were quite independent of the French educational system and in theory this is undoubtedly the case.

The university's history faculty has as one of the 5 themes for study: 'History of Africa'. This consists of the following:

(a) Nation of the Mesolithic period to end of 10th century AD.

(b) Study of Latin and Arabic sources of the mediaeval period on Black Africa (8th-15th centuries).

(c) Documented sources of African history (archaeology, earlier techniques, archives and traditions).

(d) Slavery in America and Africa.

(e) West Africa from 1884-1900.

(f) A problem of contemporary history: 'Africa in the 19th century'.

The University of Dakar was founded in 1957. Since independence in 1961 two new institutes have been added. Prior to the university (which was intended as the principal university for whole of French West Africa) there was founded in 1936 the French Institute of Black Africa. This is under the direction of M. Vincent Monteil, who is also in charge of Arabic studies. The historian at the Institute is Professor Abdoulaye Ly.

In the faculty of Law, all entrants have to take an examination which includes as one of its four sections the history of France (and its 'territoires d'outre-mer'). The Faculty of Letters has on its strength two staff-members teaching Greek and one Latin. Incidentally the courses are open to all those, in addition to those with baccalaureat, 'who come from French-speaking territories', including Cambodia and Vietnam (but not Algeria). Of the 3,000 students at Dakar University, about 1,000 are from countries which are not Senegal, i.e. mostly francophone countries. (But other universities are developing now at Abidjan, Yaounde, Brazzaville.)

As regards the University, all the staff (French) were away, except for the professor of English (a Belgian) at the Ecole Normale Supérieure, who has asked to be sent our documentation, so that he could bring it to the attention of the university staff on their return and to those in Teacher Training Institutions. The need as in Morocco for our material in French language was very clear and consideration might be given in London to this point.

As regards education for international understanding, there was a warm response for the ideas of the Education Advisory Committee of the Parliamentary Group for World Government. I was asked to provide documentation by the Director of the first and second degree education and by the Chef de Cabinet of the Ministry of Education. Neither of these gentlemen had heard of the UNESCO Associated Schools project and steps will be taken to remedy this. The President of the Republic, Leopold Senghor, is on record repeatedly as favouring a 'convergence of mankind in a



civilisation based on universal values' and his Chief of Protocol assured me of his support for what we are trying to do. Support for our ideas was also expressed by the Vice-Chairman of the National Assembly as well as by a UNESCO official closely concerned with the work of the Senegalese National Commission of UNESCO.

## SIERRA LEONE

Sierra Leone has a population of about  $2\frac{1}{2}$  million of whom about 130,000 are in Freetown. Freetown is magnificently situated, with gushing streams running in gorges through the town from the mountains behind. Its appearance is in sharp contrast to Dakar where streets have properly constructed houses and pavements cover some system of pumped drainage. Freetown would be called by Osbert Lancaster 'classic corrugated iron'. Its centre is — dare one say it? — almost indistinguishable from a slum. A walk through the Kroo Bay area, which I undertook by mistake would have left Karl Marx deeply fortified in his beliefs. For some mysterious reason (or lack of reason) which seems to apply also to Accra, Cape Coast, Ibadan and Lagos (but not to Johannesburg, Salisbury or Nairobi) the street drainage system is open, dangerous and deep. Trenches sometimes concretised, mostly not, run down the middle of the place where in other towns pavements are to be found. It must be some of the most lethal walking anywhere in the world. (Since my return I have received information which suggests this may not be 100% true apparently the main road through open country from Freetown to Milton Margai Training College seven miles away accounts each year for about eight people 'disappeared' — but they enter the jaws of death via the jaws of homo edens.) Sierra Leone has been independent since 1960. Only 24% of children go to school, and the number of illiterates is probably increasing, not decreasing. However a development programme in education 1964-70, prepared by Dr. Sleight of UNESCO, has been adopted and envisages a big expansion of the current system. This will be done with the help of \$12 million grant-in-aid from the Special Fund of the UN. By this plan there will be upgrading of 6 teacher training colleges and 31 existing secondary schools. Dr. Sleight's plan has been published and accepted by the Government and provides a wealth of figures, not available in Morocco or Senegal. It reveals inter

alia that 41% of teachers in secondary schools are expatriates and that of these nearly half come from USA, and 42% from UK, 47% of them being via Peace Corps or Voluntary Service Overseas.

The University College of Fourah Bay, founded in 1827 as a theological seminary, is linked with the University of Durham and still takes the Durham university course in, for instance, History, as regards university entrance. Its staff is about 50% African or international (Ghana, etc.) and 50% British. The Government has direct representation on the College Council, but it is not 'government-dominated'.

As regards history teaching, there is a history of Sierra Leone taught in the primary schools. At the 53 secondary schools in the country, recruited from 14,000 primary school children, who sit the selection entrance examination (in English, Arithmetic, General Paper and an essay), 551 sat for the history paper of the GCE 'O' level conducted by the West African Examinations Council. Of these 152 took the traditional Britain and Europe or Britain and the Commonwealth papers. The majority (319) did the paper on Tropical Africa, 32 on West African section and 45 on 'Africa in the 19th and 20th Centuries'. The University has a staff of five for 'modern history'; there is also the 'Lucius N. Littauer Foundation Department of Political Science and International Politics' with a staff of three. This is in something of an experimental stage and the authorities are anxious to expand it.

As regards television as an educational instrument, there are about 1,500 receiving sets in Sierra Leone, and the programme is said to be quite good. It is hoped to develop these with the help of UNESCO, so that they can provide an education service. A senior research fellow in educational television is to be attached to Fourah Bay next year for this purpose. There is also an Audio-Visual Centre, at the Ministry of Education.

As regards education for international understanding, the Chief Education Officer and the officer in charge of Teacher Training Colleges were strongly in favour of incorporating a world perspective. The former thought the primary school was the best place to start, since it was under his control. (The secondary schools come under the control of the West African Examinations Council,



directed from Accra.) As regards Fourah Bay College, the Vice-Principal said plans were afoot to develop the department of political science and international politics, and recommended attendance at the Isle of Thorns Conference next summer by two of his staff. He said he was personally interested.

I also found that the Sierra Leone United Nations Association would like a dynamic policy of the kind promoted by the Parliamentary Group for World Government, and one of the Sierra Leone representatives to the United Nations was also sympathetic to these views. Its secretary was asking for the formation of a National Commission for UNESCO and that the Ministry of Education should consider seriously the formation of a Council for Education in World Citizenship similar in aims and methods to the British model.

## GHANA

The Ghanaians are a most attractive people. 'Shakespearian' is the adjective which comes to mind. Many of the men look and dress like Roman senators, with one shoulder covered by a toga. More than in any other place I have seen, things are given names. A feature of Accra traffic is that every vehicle has a name printed in large letters bestowed upon it by its owner. I regret not having made an anthology of these. They would give direct insight into the local mind. Mostly they are derived from tribal aphorisms, which may sometimes be obscured by translation. There must be a number of streetcars called 'Desire' and 'God is there'. But what deep thoughts are not evoked by a bus named 'Unless' . . . ?

All but 10% of the population ( $7\frac{1}{2}$  million) live in rural areas. I was able to visit one small village and one large village. At the former (only 2 miles from the university of Accra) the family whom I saw was illiterate, has no money, spoke no English, although two of the twenty children in the family were about to go to a Presbyterian mission school and may learn some later. At the larger village, one of the best-educated places in Ghana, so I was told, many spoke English. I was lucky to be there for the Harvest Festival ('Maturing of the Yams and Memory of Ancestors') on the first day of celebration. During the four hour ceremony in the

Chief's house amidst drum-beating and dancing (rewarded by half-bottles of spirits) a sheep was ceremonially killed and yams cooked (? in the sheep's blood) at a special fire lit for the purpose. The ceremonies, conducted according to an unchanging tradition, were to last five days. The music, singing and dancing produced the effect of a Schönberg opera, except that the audience and performers were all one. The sophistication of the drummers, beating out their messages, and the hornblowing carrying its meaning to the audience was obviously lost on an outsider. But here is a translation, given me by the Chief, of a particularly expressive duet between the two (cow-)horn players: 'Did God say farewell to you before you entered this life?' to which the other answered: 'Of course he did; otherwise I should not be here.'

On the day of great National Independence celebrations in Accra, 28 miles away, this village would celebrate its second day of Harvest Festival, when the yams would be eaten and visits made to houses of former chiefs and ancestors 'so that we may weep for them and laugh with them'.

This tribal, often animist, background going along with a Christian or Moslem education served as a reminder that the educational system has to contend with a home background of a totally different kind from what is being developed in the schools — or at least in the secondary schools and universities. For instance the headmaster of a leading secondary school said that new pupils had to have explained to them what lavatories were for, as well as how to work them. A number of pupils simply break down under this strain. The former Vice-Chancellor of the University of Ghana, Mr. Conor Cruise O'Brien, in his address to a Convocation in April 1965 pointed out that 30% of fathers of students and 60% of mothers of students did not attend any school. Only 1.5% of his students were children of technical and professional personnel.

It is against this background that the education of the people all along the 'Coast' of West Africa has to be seen. It clearly acts as a brake on what is possible; it also shows how outstanding the new educated people have to be (and often are) to run a 20th Century state, particularly when all public business has to be transacted in a 'second' language.



As regards history teaching, Ghana is particularly interesting, since it is a principal torch-bearer of the nationalisation of history, at the moment when we in England are trying to denationalize ours. A number of new history books and textbooks are being published by Macmillan, Nelson and the Ghana State Publishing Co., etc., with a West African point of view. The 1966 history syllabus of the West African Examinations Council, a highly efficient organization with headquarters in Accra, has four subjects of which candidates are asked to offer one:

1. British and European 1763-1945. This includes a section on 'Relationship with Africa'.
2. History of the British Empire and Commonwealth.
3. History of West Africa AD 1000 to present day.
4. History of Africa in the 19th and 20th Centuries.

A new syllabus is being prepared by the National Council for Pre-University Education for next September. I saw a draft of this, which showed an African orientated syllabus, which yet covered most of the world and was far broader in its coverage than even the new alternative syllabus of London University GCE 'O' level, which has been pioneered by the teachers in the London area under Dr. Henderson's guidance.

At university level I was able to discuss with the acting head of the history department the course given by himself and his colleagues. It covered all parts of the world with which, as he put it, 'Ghana has to be acquainted'; it included teaching about the United Nations — an exemplary syllabus which was world-wide in scope. The question of studying problems of world order was taken up with the acting heads of the departments of political science and law. There is no teaching about this at present, but there was willingness to consider it, if material was sent to them.

Perhaps the most promising field lies in the liberal arts education which will be given to science teachers. There is a new university being built for this (with UNESCO help) at Cape Coast and the vice-principal there, whom I saw, was very sympathetic to the idea that this should include 'world studies'. There is a real possibility of this occurring, since it would not be subject to

present examination regulations.

There is a United Nations Association in Ghana, but the secretary was ill and I could not obtain up-to-date information about it, except that UN Students' Associations exist in the universities and in some secondary schools. The Associated Schools project of UNESCO lists three institutions in Ghana, but at Achimota College which I went to, there was no activity at all and never had been. However the Ghanaian official in charge of UNESCO at the Ministry of Education is anxious to do more and may do so. The United Nations education representative at Accra for educational planning for the whole of Africa, Mr. R. Murray, was unfortunately away, but the United Nations Information Officer for Ghana showed UN's main effort to be in irrigation and other projects not connected with education.

As regards television a new educational programme has just been started. The Director, Mrs. du Bois, would probably be open to ideas, but could not be contacted. UNESCO runs an Audio-Visual Centre to help in the production of films and charts, etc., for educational purposes, but has so far had no requests for material relating to history.

The Government of Ghana keeps a sharp eye on what is occurring in the educational world, particularly as there are a number of liberal-minded people in education at all levels. Pan-Africanism is the Government's theme and great preparations were being made for this year's conference in Accra for the meeting of the Organization of African Unity (OAU). It is therefore unlikely that any perspective wider than that can be expected in Ghana political circles at the present time.

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Can the country hold together? The exuberance of living, of which the above invitation is chance evidence, is something which may confound all logic, but the conflict between the Yoruba (Western Region, in which Lagos and Ibadan are situated) and the Ibo (Eastern Region) was a factor in every meeting I had. The Yoruba feel they are being outmatched. Numerically stronger than either of these are the Hausa (Northern Region) whose party had 58% of the votes in the last National Assembly.

But the Yorubas, with the exception of their national hero, Awolowo (in gaol), are easy-going compromisers and their sheer laughter may hold the country together; so all may be well. Meanwhile the Ibo in the Eastern Region, which I could not visit, are regarded by many as the most developed and the

brightest of the three although this may be only because they speak English better, having an easier language from which to translate. The North is wholly Moslem; Islam is making good progress further South, but one of the activities in which everyone seems to share is worship of the great god 'Pool'. This other four-letter word must be one of the most universally understood in the world. We can derive comfort from the fact that the betting habit at least encourages its devotees to see two possibilities in any situation and that is after all a deterrent to fanaticism.

Lagos itself (an island in a lagoon) is a difficult town in which to get anything done, because its streets are totally unadapted even to the modest amount of traffic it already has; the one causeway linking the two main parts of the town is frequently totally jammed. Large areas, right in the centre, are shanty-slums of the worst kind. Ibadan, the second largest town is almost as big and also almost all slum with no drainage system and only 20% of the houses able to be reached by road. It is difficult to see how the country can develop quickly with two such important places in their present condition. All the same they have the advantage of presenting the rulers of Nigeria every day with the necessity to press on with development, and nowhere in West Africa is there less sense of artificial living — of the government being out of touch with the rest of the country — so obvious in Dakar, Kampala and of course Salisbury.

As regards education, the latest available statistics are only up to 1963. Nearly three million (total population 52 million) attended primary school in 15,000 schools, an increase of just over 1 million since 1959; most of this is in the North. There were 600,000 more boys than girls, who attended these schools. In the secondary schools there were 212,000 in 1,250 schools of whom 152,000 were boys and 60,000 girls. In the five universities plus College of Arts, Science & Technology, there were 5,000 students, of whom 4,800 were men and 400 girls. The number of expatriate teachers in Nigeria (1965) is 2,497, of whom 1,961 are United Kingdom trained. The expatriate staff teach mostly in secondary schools, and represent about 25% of the total secondary teaching staff. There are also 97 expatriates teaching in training colleges, plus about 400 expatriate staff (out of a total of 660) in universities.



UNESCO is particularly active in Nigeria (see attachment) and is building or has built four Advanced Teachers' Colleges, plus a national Technical Teachers' College. It has many other educational projects under the able planning of Mr. Tom Wilson (New Zealand) who showed a keen interest in ideas for encouraging international understanding.

As regards history teaching, this is geared in secondary schools to the Cambridge Overseas Examination, but will soon be put under the West African Examinations Council. A spate of books linked to the latter's syllabuses is just appearing — 3 from Nelsons and 1 from Longman's, entitled 'West African History 1,000 AD to 1865' by Messrs. Buah, Ajaya and B. Davidson.

At university level, the 'History of Africa in the 19th and 20th Century' is compulsory in Part I at Ibadan, and 'Nigerian History from earliest times' is one of two compulsory subjects candidates must choose in Part II (The other is History of Europe since 1750). The syllabus is not as broad as at Legon University in Ghana, and nowhere do Latin America, or India and the Far East, or Soviet Russia as such (except as part of Europe) come into it.

As regards education for international understanding, Nigeria is extremely fortunate in having as Permanent Chief Adviser at the Federal Ministry of Education Chief Awokoya, who has attended two World Federalist conferences in the past and firmly believes in encouraging a sense of world citizenship. Under his inspiration a meeting of 6th Form children from all Lagos secondary schools was being held on 28th October 1965 at which pupils take the part of spokesmen from various countries in a mock World Parliament Assembly, discussing the United Nations, its problems, its future and its agencies. Those taking part are expected to find out beforehand as much as possible about the country for which they are speaking. Much publicity will be given to this first experiment in Nigerian schools along these lines. Civics and current affairs for 6th Forms is a regular feature of the syllabus.

It is interesting to note that the United Nations Association in Nigeria has lapsed with the appointment of its secretary to a post abroad. There

was agreement by Chief Awokoya and Dr. Elias, Minister of Justice, whom I saw, that there was a need for some organisation to take its place and promote the kind of ideas held by the Education Advisory Committee and the Parliamentary Group for World Government and United Nations Association, and they have promised to help bring this into being.

Another interesting development is UNESCO's project for sending Professor Gyorgy Vago of Budapest to lecture to teacher training colleges next March for three months on education for international understanding. It is intended that, following these lectures, he will develop courses for the various colleges on this theme.

At Ibadan University I was informed by Professor Godfrey Brown of the Institute of Education that syllabuses are being developed for secondary schools in which 'the place of Africa in the world' will form a part. Another interesting school visited there was the 'International School' attached to Ibadan University where there are pupils from many countries; about 30% of the pupils are Nigerians. This is in its second year. The history teacher there is anxious to adopt a world history syllabus for the school and the activities of the Education Advisory Committee were therefore regarded with much interest. There are educational television authorities in each region. At Ibadan, the channel has 500,000 viewers and 27% of its time is for educational television.

I only saw one part of Nigeria — the Yoruba region. It is impossible to say how far the picture is at all similar in the other two main regions. It may well be that they are even more favourable. In spite of the difficulties of the country, some of the individuals in senior positions are so outstanding that I feel Nigeria must be regarded as one of the most hopeful countries for encouraging a world perspective in education.

## TANZANIA

The plane from Blantyre, Malawi, to Dar-es-Salaam, Tanzania, covers about 400 miles. Only two roads could be seen during the whole flight, no tracks and apparently no villages. I was later told that much of the equally large area between Dar-es-Salaam and



Lake Victoria was swamp, uninhabited and has tsetse fly. There can be little doubt that Tanzania is the least developed country of E. Africa. It is also the biggest. The only modern buildings, apart from a few banks in Dar-es-Salaam and a new hotel under construction are, I suspect, the University College, situated about 7 miles from Dar. At the moment the best hotel in Dar-es-Salaam is a building constructed in 1898 for the German Kaiser so that he could review his colony. The Indian (half Hindu, half Moslem) community runs most of the business in the town. Zanzibar is still autonomous, although the President has just nominated 14 members of its revolutionary party as members of the newly-elected National Assembly. However the Africans in Dar-es-Salaam are an orderly people and President Nyerere, whose speech I heard at the opening of Parliament was listened to with great respect. Given time and lots of aid, Tanzania may emerge as a real cohesive country.

As regards education, about 50% of those of school age are estimated to attend primary schools. Of these 3% go on to secondary schools. A most pressing problem is what to do with the school leavers for whom there are as yet no secondary school facilities. At university level, there are so far 500 students. The university college, founded in 1962, is one part of the University of East Africa, whose other parts are in Kampala (Makerere) and Nairobi. Each part specialises in one or two disciplines, e.g. Law at Dar-es-Salaam, Medicine at Kampala, etc. About 70% of the Dar-es-Salaam University staff is expatriate.

Those in charge of the Education Department at the University are anxious to see a world perspective enshrined as part of the programme for Teacher Training Colleges in Tanzania. Two questions will be put to the 8 subject-panels which will consider the new syllabuses:

- (a) Is the subject internationally of high importance?
- (b) Is the subject relevant to the needs of Tanzania, nationally and internationally?

There are 20 teacher-training colleges, which are now being consolidated into 10-12, one of which is for secondary school teachers.

Swahili is taught in primary schools, English

introduced at Form 3. Teacher staff at secondary schools consists of total 1,200 teachers of whom 32 are African graduates, 150 African citizens (Indians), 150 non-graduates, and the rest expatriate (including Peace Corps). The Social Studies syllabus for secondary schools actually mentions world government.

As regards history teaching this still comes under the Cambridge Overseas Examinations Board. The Ministry of Education is replacing the syllabuses. It is expected that there will eventually be an East African Examinations Council. Meanwhile the Cambridge History of Tropical Africa syllabus is the focus of secondary teaching. At university level, a conference of historians was recently held in Dar-es-Salaam, attended by about 100 people from East Africa, West Africa plus a few French. Joint Editors of its proceedings are Professor Terence Ranger of Dar-es-Salaam with Mr. Mueng of Cameroons. Professor Ranger gave me the following information about the conference: The French insisted at the philosophical level on 'Africa as part of world history'. Three principal points were made at the conference:

- (a) African history is only meaningful in the context of world history.
- (b) For Africans a knowledge of African history is necessary for them to understand who they are.
- (c) African history needs to be embodied in the knowledge of all other peoples.

A lot was said about Islam and the richness of Islamic sources. The conference aim was for stock-taking, African history being taken for granted. It also discussed what African historians were doing to make African history known, and what concepts of the past had obtained in Africa parallel to the ancestor-worship which is widely prevalent. Other questions discussed were the methodology of African studies, the Marxist view of African history, the emerging themes of African history, and the techniques of historiography. Answers on all these questions were by no means forthcoming. But there was a consensus of views that the various regional histories of the world needed to be looked at from different angles — in fact a need for comparative historical studies.



The department of law is planning next June to have a seminar on problems of world order, organised in collaboration with Professor Franck of Harvard Law School. Those attending will be lawyers and educationalists. This is a pioneer experiment in which about 40 people will take part.

The Department of Political Science is also very forward-looking and sympathetic to the aims of the Education Advisory Committee.

As regards education for international understanding UNESCO has in Dar-es-Salaam a very live wire, Mr. Maté from Ghana, who is fully aware of the need for encouraging this. His bailiwick extends over many countries of East Africa, which argues well for the future. The director of the University Adult Education Centre is a former member of the Danish One World movement (En Verden) and likely to do all he can to encourage this point of view. The Centre started in 1960 has 1,200 students and a 10-week term. It has a course on 'Africa in World Affairs' conducted by the Assistant Resident Representative of UNTAB in Dar-es-Salaam. There is no United Nations Association as yet, but the Cultural Association of Tanzania, whose dynamo and founder is an Asian (former Speaker of Parliament) will certainly support any moves in this direction. Amongst the politicians, the influence of the President, who made a most perceptive speech 'The courage of Reconciliation' at the University in June 1964 on the death of Mr. Hammerskjold, will be decisive. The Attorney-General is also anxious to study the whole question. Unfortunately I could not visit Kivukoni College (a Ruskin College of Tanzania) founded by the President's secretary (whom I did see) which is the place where new leadership is being developed. Nor did I have time to visit the International School founded in 1963, with 400 pupils, boys and girls aged 5-13/14, established for children of diplomats and expatriate staff and some Tanzanians. But a general impression of the educated elite of the country is that many minds are very open to the ideas of the Education Advisory Committee, providing there is a thorough and continuing follow-up.

## UGANDA

According to Sir Michael Blundell (Kenya) this is the most highly educated country of Africa south of

the Sahara. 50% of children get primary education, even if only 2% get secondary education. Makerere is the oldest of the three university colleges of East Africa (a miniature Legon) and the indigenous population speaks excellent English and seems very well equipped mentally. The country's big problem is that there are four main kingdoms (Kabaka of Buganda, where Kampala is situated, being the chief potentate), which Mr. Milton Obote, the Prime Minister, has to try and coordinate. Kampala is already a very popular tourist resort for Europeans, has two game reserves of great fame, and a marvellous climate. Belgians are using it as a leave-centre; or possibly for gun-running to Congo and Ruanda. There is an affluent atmosphere. I believe it will move ahead in spite of tribal problems. Book your hotel well in advance. I had to spend the first night in an armchair!

The predominant influence is British. The United Kingdom still spends about £1,000,000 a year on 1,100 British staff in Uganda, of whom 500 are teachers (at Independence in 1962, there were 1,600 British). English is taught in first year at primary schools (there are six vernacular languages).

Most of the people are of Christian faith; there are some Moslems in the northern provinces. All schools have non-denominational governing bodies. Secondary schools in the Kampala area have television sets for the Educational programme. There are 70 secondary schools altogether and 30 teacher training colleges. Three officials, whom I saw, in the Ministry of Education were deeply interested in, and in one case most anxious to support, the encouragement of a world perspective in the schools and teacher training colleges. Indeed this is exactly the right moment, so I was told, for new proposals to be made, since the syllabuses in the next five or six years are being given a new look.

At the University, there are staff-members in the Faculty of Education and Department of Political Science who fully appreciate the importance of the Education Advisory Committee's viewpoint, and I do not doubt that this will be reflected in teaching. I also found at least two leading politicians who believe that the problem of world order viewed in the way that the Parliamentary Group for World Government views it, is something meriting attention of a Group in Uganda, linked with educationalists, specially founded for this purpose.



## KENYA

This is probably the second most educated country in Africa, even though the education is concentrated in Kikuyu-country, interspersed with large English estates, fields, hedges, etc. There are still 50,000 British residents in Kenya, rich and apparently unmolested. The Kikuyu reserves which I visited have a European look, with their fields and small-holdings of banana, kassava, yam, coffee, tea and wattle. Nairobi and Kenyatta and most of the government are Kikuyu; and it is they who are setting the pace. Now that they have come to an understanding with the Europeans, and are on good terms with the M'Kamba, another large tribe with whom they intermarry, it is likely the country will develop in 'Western' fashion, in spite of the Masai, lugubrious proud aloof warrior-tribe which occupies a large part of the country. The Masai still hunt with spears. They are wedded to cattle as the best safeguard for survival in a parched countryside. Their cattle are also a means of exchange and the source of blood for drinking — along with milk — and of protein. The Masai so far play almost no part in Kenya Government, although much pressure is being put upon them to adopt 'modern' ways (possibly mistakenly from the national economic point of view of the country, since they are, with about 3 game reserves, one of the chief tourist attractions of the country, if not of the world).

Nairobi is one of the best laid-out anglophone towns I saw in Africa (the other was Salisbury). It is in a central point in Africa from the airlines point of view. There is therefore much to commend Nairobi (5,000 feet) as a centre for big business. Barclays DCO has two large branches there (staffed entirely by Indians). (Addis Ababa which at the moment is better politically, has few roads and is too high (8,000 feet) for ulcer-prone, heart-labile businessmen of Europe and America.) Nairobi is also the location of the East African Common Services Organization (EACSO). This deals with air travel, railways, currency, postage, university of East Africa, etc., in Tanzania, Uganda and Kenya. It is the focus for all those believing in the Central African Federation. Unfortunately history seems to be going against it rather than with it. The need of Tanzania, the poor relation, to print its own money has overcome the centripetal forces. Kenya, which stands to gain most by EACSO as being its centre,

has engendered the jealousy of the other two. Alone among the countries I saw, Kenya has no internal contradictions with which it cannot deal, and looks like going ahead as the chief East African centre, even if not of the still-born Central African Federation.

As regards education, 100% attendance in primary school is being planned for 1970. The present figure of those of school age attending primary school is 75%. Only 10% go on to secondary school and there is a very big fall-out from these schools, but many of the primary school-leavers go in to national youth service (voluntary) i.e. army or community development. 84% of the secondary school staff is expatriate. Apparently there is no difficulty in getting them. English is taught in all primary schools from standards 4-7. A beginning has now been made to teach English in a new Berlitz-type system from Class I.

As regards history teaching, every school does the Cambridge Local Examinations Syndicate paper 242 section III ('History of Tropical Africa'). Section II ('The British Background') is least popular. Revision is taking place on all this in Tanzania, Uganda and Kenya. Each of the 3 countries produced a proposal and the three proposals were discussed jointly. Then they made a tripartite proposal to Cambridge Syndicate aiming at:

- (a) Compulsory East African History;
- (b) Compulsory History of some other part or parts of African continent;
- (c) Non-African history — either Commonwealth or European (including British).

As regards education for international understanding, the Principal of the University and the Extra-Mural Department are clearly instilled with the need for Kenya and African History but also to put it into a world setting. Dr. Ogot, Director of the Department of History at the University and of the Institute of African Studies has, I think, the same view. Kenya has also founded a United Nations Association and its prime movers are anxious to give it an edge with a dynamic policy on



education and politically for reform of the United Nations into a world government.

Nairobi is also one of the two locations in Africa for the International Press Institute which runs centres at Lagos and Nairobi for training journalists (paid for by Ford Foundation). The atmosphere in the courses is one of 'healthy scepticism'. A principal course is 22 lectures on 'World Affairs', which certainly encourages journalists to get a world perspective. This course could be one of the most important influences in Africa today in encouraging world perspective, since the lecturer is a convinced world citizen in outlook. 15 countries of Africa (mostly francophone) have no newspapers at all. The others have a total of 231 'dailies', with a circulation of 3 million.

At the political level, it is clear that there is substantial support for a grouping of politicians and educationalists to further the development of a sense of world community. Indeed six leading citizens of the country whom I saw expressed themselves in this sense. It is my considered view that Kenya is undoubtedly one of the countries which could become a torch-bearer for the ideas of the Education Advisory Committee.

## ETHIOPIA

It is odd to find that the single room 'houses' of Ethiopia are circular in shape, yet the first wheels seen in Addis Ababa are probably those on the 'iron horse' which chugged up from Djibouti in the year 1917. To this day one sees women staggering down the main streets of the town carrying on their backs 60 lbs. loads of fuel or fodder. They will also curse you if you photograph them doing so. Apart from cars, there seems to be no wheeled traffic in the country. The interest of Ethiopia is, I suppose, that it offers some idea of what the rest of Africa would be like if it had not been 'mucked about' by Arabs, French, British (the Italians only occupied Ethiopia for 5 years). The picture for the anti-colonialist is not terribly encouraging. The country shares with Tanzania, the other country not much touched by colonialists, the status of one of the least developed in Africa. But it should be remembered the Italians under Marshal Graziani killed 70,000 men in Addis Ababa as a reprisal and this has left a gap amongst the better

educated people of Ethiopia, the significance of which may be difficult to overestimate since much development has taken place in all African countries precisely over the last 25 years.

As regards education, for a long time it has had the assistance of foreign missions. About half the population of school age goes to school. The medium of instruction is Amharic. English language teaching is introduced in grade 3 of the primary school although the University is conducting research to find out whether in fact it should be taught earlier. One of the general aims of the elementary school programme is 'to help children develop a sense of citizenship of their own country and of the world'. A course in social studies is developed in grades 2 to 6 under the title 'Living Together' (see Appendix). This continues at the 5th and 6th grade 'Living together round the world' and 'Living together in the world of today and yesterday'. Indeed the primary school syllabus of Ethiopia is something of a model for other countries and has been specially commended by UNESCO. It is the work of an official who is a convinced world citizen.

Amharic is the medium of instruction for the first 6 forms in primary school. It changes to English in the 8th-9th grade. In the secondary schools the first three years are the same as in primary schools except in Geography and History. In the senior section (4 years) there are three parallel courses of World, African and Ethiopian History showing what was happening simultaneously, in each of the three. These programmes mostly started in 1963 and have still largely to be reflected by teachers in the classrooms. The big problem in Ethiopian education is the very large fall-out between the entry into secondary school and the completion of the secondary course.

The desire for education among ordinary people is very great. I met a farmer on a Sunday afternoon in the hills 10,000 feet above Addis, striding along with a book in his hand. It proved to be an Amharic-English grammar. He was about half-way through it, baffled by a chapter entitled 'Gerund and Gerundive'. When he found out who I was he naturally expected me to explain. At that moment I was saved from ignominy by the sudden appearance in this lovely spot of the only person I had met by that time in Ethiopia — the British Ambassador and



family accompanied by four horses, 'meet to be exercised'. Alas! I forgot in my surprise to explain that here was a living example of a gerund-ive.

Foreign influences are numerous. There are 1,000 US Peace Corps teaching in secondary schools. There are also a number of mission schools, a British school, a French Lycée, a German School and an Italian school. At the University 45 % of the finance comes from non-Ethiopian sources. 70 % of the staff is non-Ethiopian comprising 19 nations — chiefly United States and United Kingdom followed by Formosa China and including also two teachers from Yugoslavia. The Emperor is Chancellor of the University and he has given to an American, Dr. Myers, Academic Vice-President, the task of co-ordinating the various branches of the University in different parts of the country.

As regards history teaching in the University, this deals with Ethiopian History, African History, Moslem and European History. It does not deal with American History or the History of Eastern Countries. The University (and Government) face a major decision about continuing to have University entrance examinations run by the University, or to gear them in with examination systems of other Universities with higher status. At the moment an Ethiopian degree has not much prestige outside the country but to gear examinations in with other systems might open the way to a 'brain drain' from Ethiopia. Meanwhile the London GCE is taken privately by about 1,000 people.

Educational television started the week of my visit with some English-language teaching to 20 schools in Addis Ababa area. It is possible that Addis will be the location of an African centre for educational television.

Two major influences in support of education for international understanding are the Emperor (who was unfortunately in Accra at the meeting of the Organisation for African Unity and could not be seen) and the Haile Selassie I Prize Trust Fund and the Haile Selassie Foundation for Social Welfare both of which have directors, sympathetic to the Education Advisory Committee and its activities. The preamble of the Trust Fund's charter defines its aim as: 'to encourage the activities and proficiencies of our people particularly in the advancement of health, prosperity and the exercise of fine and applied arts, and also to strengthening

spiritually and culturally the bonds between our people and the peoples of the African continent and of the whole world; recalling also the splendid example of the Nobel Foundation for the education and enlightenment of all mankind.'

There is a feeling that Ethiopia, with its long history of support for the United Nations ought to have a United Nations Association. There also seems to be a realisation that if an Ethiopian United Nations Association was founded it would have a far greater appeal for youth if it was linked with the idea that there is a need for World Government and the reform of the United Nations to make that possible.

Footnote: the Amharic for 'gold' is 'worq'. Is this the source of all our progress or all our tribulations?

## SUDAN

The problem in this country is how to get accustomed to the idea that the people of Khartoum and the Arabs of the North are in the same boat (or on the same camel) as the black Africans of the south. The latter are fighting a war of secession, anxious to establish a separate state. The former, completely dominant, seem to think of themselves as a part of the Middle East which happens to be situate in the heart of Africa. Arabic is their language, Islam their religion. The whole time while I was there a political crisis was taking place in which neither of the two main parties could agree to continue to co-operate. The North/South problem of Sudan was at the bottom of their differences. It may paralyse the country.

About 35 % of children of school age attend elementary school starting at the age of 7. In the elementary school history, if it can be called that, takes the form of 'We and our Ancestors' (2nd year); 'Stories from the Past: important international and national historic personalities' (3rd year); 'Stories from the history of the Sudan' (4th year). In the intermediate school ages of 11 to 15 there is in the 1st year a further section of teaching on historic personalities including politicians, but this does not go further than Napoleon (1st year). In the 2nd year there are stories of the nations old and modern; this is primarily a social history. Islamic history is taught in the 3rd year and in the 4th a history of ancient times to modern age.



Secondary school pupils (age 15 to 19) have in the first year 'Ancient World History'; 2nd year 'Islamic History with special reference to the races and nations that contributed to the growth and maintenance of Islamic culture'; 3rd year (surprisingly) Medieval European History; 4th year school certificate, which is in three sections:

- (1) Modern European 1871-1939;
- (2) Modern Sudan 1821-1939;
- (3) Middle East.

About 16% of pupils from elementary schools go on to attend secondary schools. There is a good deal of discussion about the history teaching in Sudanese schools at the present time and plans are now being made to alter it. I met several people from the University who were anxious to acquaint themselves with thinking or syllabuses about world history for use in their discussions about future syllabuses.

At Training College level (intermediate) 5 subjects are taught under the heading of history:

- (1) Sudan history from ancient times up to 1945;
- (2) Arab history from ancient times up to 1939;
- (3) Modern European history from 1871 to present day;
- (4) Political theory: Plato to Marx including Islamic philosophy;
- (5) African-Asian history.

The University of Khartoum developed from the Gordon Memorial College founded by Lord Kitchener in 1898. It started as a British type Public School and the 'focus of higher education in the Sudan for all time', became in 1924 a wholly secondary institution which in 1937 led to the conversion of the college into a centre for higher education. In 1956 the University of Khartoum Act brought the University into being. Its first Vice-Chancellor, Nas el Haj Ali, is now employed by UNESCO in the creation of an African Inter-University Council. His successor Professor El Nassir Daffalla of Manchester University believes that interchange and travel are the best educators

for a world perspective. There is a realisation in the Faculty of Law and in the Department of History that the question of a world perspective is important. The University has about 2,500 students on 4 to 5 year courses. About 50% of the staff are expatriate. Since 1954 the principal officers for the Sudan Examinations Council have come from the University.

Another University has just been founded in Omdurman. This new University has 400 students and, unlike Khartoum, the studies will all be in Arabic. Although the studies will be in Arabic they will include Comparative Religion taught by devotees of each faith. The Vice-Chancellor and Registrar are anxious to give their University a new look in education and to make it a Centre for the most modern thinking in the Arab-speaking world.

As regards education for international understanding the syllabuses, including those of history, are under review at the present time and the situation politically and educationally of the country offers some possibility that a broader perspective tending to make the Sudan a kind of bridge between the Arab world and Black Africa might meet with favour. A meeting with a young history teacher (male) at the Girls' Intermediate Teacher-Training College would seem to support this view. Owing to the political crisis, it was not possible to meet anyone from the world of politics.

The total television coverage in the Sudan so far is 10,000 viewers, and these within 30 miles of Khartoum. The first educational broadcast for schools was in July 1964, produced by a British Council Adviser. This is seen by about 1,500 children via 30 television sets in schools. The English language teaching broadcasts to schools last about 15 minutes once a week.

Khartoum is a military town. There is a feeling of Gordon and Kitchener about the place still. The Grand Hotel has prunes for breakfast, even when the waiters are on strike. Licensing hours are as in England. The Sudan Club is closed to those who are Sudanese.



## LIBYA

A salient fact about Libya is its underpopulation (1½ million people) in a huge territory with an income per head, second only to Kuwait. Oil was discovered in 1958. Revenue from it commenced in 1961. It is sold chiefly to Britain and West Germany. There is an American oil refinery. This potentially happy situation of a small population with pots of money has many complications: jealousy of neighbours — particularly President Nasser; inability to defend itself militarily, hence need for foreign alliances (but which?); an economy depending on oil not being found in the North Sea. The ruling tribe — or rather sect — is the Senussi, of apparently puritan tendencies, encouraging their women to regard the world with only one eye at a time. A further complication is that the Senussi felt themselves much oppressed by the Italians during the period of their occupation and are so disenchanted even today with things Italian (only 25,000 remain) particularly the town of Tripoli — indistinguishable from any mezzogiorno provincial capital — that they have moved their own capital from Tripoli 600 miles east to a small place called Beida, the sanctuary of the founder of the Senussi sect. This means that Ministers may be in Beida but their ministries largely remain in Tripoli. It does not necessarily expedite decisions.

A result of the peculiar circumstances in which the kingdom of Libya was founded is not only the downgrading of most things to do with Italy (except catering), but an upgrading of things English (the 'Liberators') and a considerable warmth towards the United Nations, Libya's foster-parent, which administered her trusteeship after the war. There are thus certain elements which favour the aims of the Education Advisory Committee. The UNESCO expert at the Ministry of Education feels that our ideas may be a bit premature but is quite in favour of them.

However the educational system starts from a very primitive state although there is now £22 million per annum to spend on it. Last year 175 new schools were built and 224 are being built. At the time of independence Libya had, I believe, only five graduates. Outside Tripoli there is not yet much development. Instruction is of course all in Arabic and the syllabuses are as in Egypt. Many teachers are Egyptian and Sudanese nationals. There are 64

British teachers. It is hoped that this number will be increased perhaps to 100 next year.

I gather that the University of Libya cannot be really considered more than of 6th form high school level but this will alter with time. It has all its departments in Benghazi, except for Science which is in Tripoli. There is also to be an Islamic University at Beida. There is an Advanced College of Technology (engineering) established in conjunction with UNESCO, which has about 150 students. There is also a higher college of teacher-training to be established, with UNESCO's help, but this is not functioning yet.

## TUNISIA

Tunisia has a very close link with the culture of France. One wonders indeed if any other country of Africa is so closely linked culturally with any other country outside Africa. The problem of encouraging a world perspective in education will have to take this into account.

Tunisia is the most educated country of North Africa and possibly of all Africa. It has a population of six million and about 80% of its children of school age go to primary school. About 30% of the national budget goes on education and indeed only Kuwait spends more. There are some 5,000 students at the University.

As regards history teaching, the 'official programme of secondary education (1963) — history and geography' speaks of so arranging programmes as to adapt them to 'national and modern needs'. The syllabus for the first year deals with Ancient History and includes 9 (out of 25 questions) on North Africa. The programmes for the second and third years which deal with the whole of the Middle Ages and the 16th century are centred around the history of the Moslem World including North Africa. The syllabus in the 6th year deals with the world from 1914 to the present time and includes 9 lessons on the study of liberation movements of dependent peoples (particularly the struggle for the national independence of North Africa). In the 6th year amongst the particular subjects mentioned are: 'technological changes in the world, new economic and social aspects of political problems, the intellectual and artistic movements during the first



half of the 20th century, the freedom movement of dependent peoples, the Chinese Revolution, Middle East since the war, the North African struggle for independence (since the war), the independence of North Africa and the contemporary world'. All this comes under the heading of the war of 1939-1945 — but this seems to be due to a printing error in the official booklet.

There is a feeling amongst some educationalists that there is a need to encourage a wider perspective. This view was expressed to me by the Director of the National Cultural Committee who was a former Minister of Education. He cited as some evidence of what was being done the establishment of a Tunisian International Cultural Centre founded in 1962. Its central idea is the rebirth of national culture through the contact of its culture with other cultures and through participation in the basic currents of international cultural life. The International Cultural Centre of Tunis aims to be a link between different parts of the Arab world and a window on the rest of the world. The Founder-Director of this Institute assured me that it could be available (for £2 per day per person to cover board) for a meeting which would promote the aims of the Education Advisory Committee, since the latter's purposes were so very similar to those of the new Centre.

At the University one member of the staff in the Department of Education has given much thought to education for international understanding. He showed me a memorandum with views identical to the views of the Education Advisory Committee:

'... a sound integrated education is the main guarantee of peace within each state and among nations. The education of mankind should not be the concern of the particular state only; it should be an international concern, for it is upon education, its content and the attitudes of mind that it develops, that the peace of the world depends. 'Education must develop international consciousness amongst all the citizens of the world. It must develop an international sympathy and desire for cooperation. Dogmatism and chauvinism based on national power, race, colour, creed, etc., should be shunned. Tolerance and 'live and let live' should become the order of the day if we are to achieve peace and harmony in the world.'

The writer of the above was formerly Prime Minister of Iraq and is now, as guest of the President of Tunisia, Professor of Educational Philosophy in Tunis.

It is possible that members of the National Assembly who I was able to see will take steps to form a group so that the educational ideas of the Education Advisory Committee are enriched by the contribution of Tunisian educationalists with whom we hope to be in contact. At the same time Tunisian Members of Parliament are anxious to be in touch with members of the British Parliamentary Group for World Government.

## RECOMMENDATIONS AND CONCLUSIONS

1. In every country visited there are people in responsible positions who appreciate the importance, at this stage of the world's development, of encouraging a world perspective in education. In East Africa the change-over during the next five years from British Syllabuses and examinations to something more appropriate to their needs makes the present time exactly right for consideration of such ideas. In West African anglophone countries the change has largely been made to the new patterns and these are by no means discouraging. The West African Examinations Council, by being the arbiter of university entrance in Gambia, Sierra Leone, Ghana and Nigeria is unlikely to permit itself to be geared to any one nationalism. At primary school level, further education college level, and at university level there are considerable opportunities in West Africa for establishing courses in line with the views of the Education Advisory Committee. But without considerable follow-up, the interest aroused will lapse in most cases.

2. In the francophone countries, of which I saw so much less, further enquiries would be needed at Abidjan and Brazzaville to determine how far the Education Advisory Committee's ideas would be acceptable. Documentation in the French language would be required and only 'World Wise' has so far been translated. There would also need to be some impulse from educationalists in France itself.

3. In the Arabic-speaking countries, divided between those which speak English as a second language and



French as a second language, there seems to be considerable goodwill towards a broadening of the syllabus. Education with the Moslem perspective of universal brotherhood has been practised for some time; does the fact that Arabs, in spite of this, have frequently fought each other disprove the general theory? I think not. Religions are often the antidote to the vices of their devotees. Arab tribes have been in conflict from earliest times. Their religion tries to prevent it and it has at least caused them to have a very guilty conscience when they attack each other. EAC documentation is needed in Arabic, and of this none so far exists. Steps should be taken to remedy this.

4. The various persons whom I met and who can read English have now been sent material. It remains to be seen what the effective response will be. The following are the countries, listed according to the level of the education system, where a world perspective is most likely to be encouraged initially:

Primary: Sierra Leone.

Secondary: Tanzania, Uganda, Kenya, Nigeria, Senegal.

Teacher Training Colleges: Morocco.

Further Education: Ghana.

University: Sudan, Ethiopia.

Adult Education: Tunisia.

5. UNESCO is obviously an important agent in Africa for developing education for international understanding. The Associated Schools Project already has linked schools in Morocco, Ghana, Nigeria and Ethiopia, although their participation is in fact nominal. But a beginning has been made to rectify this by sending experts in the teaching of international understanding to teacher training colleges in Morocco and Nigeria. Senegal and Tunisia have established National Commissions for UNESCO and it is likely that other more recently independent countries will soon do so. This should encourage further participation in the Associated Schools Project. UNESCO has also decided this year to extend the project to Primary schools — which can be of considerable importance. But the UNESCO budget for this aspect of its work is

miniscule; in fact knowledge of the project is not known even to some of UNESCO'S own staff in the field. There is clearly a need for countries like Britain, France and USA to give UNESCO full support for this project and urge that more funds be made available to it.

6. The suggestion was made to me in Ethiopia that a visiting team of educationalists who were exponents of 'World Studies' would be extremely welcome. Perhaps a first step towards something of this kind would be a meeting in an African country on 'Problems of World Order' or 'World Studies' similar to that being organised at the Isle of Thorns in Summer 1966. An experimental fortnight's course is planned at Dar-es-Salaam next June by the World Law Fund in co-operation with the university authorities there. After this meeting has taken place, the suggestion might be looked at again, since my general impression is that a continuing follow-up will be required not least to show African educationalists that what is being advocated for them is not merely for export, but is being practised outside Africa too.

7. The shortage of teachers is so great in Africa that existing programmes for teacher training are most unlikely to come anywhere near the need. Educational television seems to be essential to a solution of this problem but it is so far hardly over the horizon. However governments may be forced to think very hard about the relative costs of a traditional teacher-training programme compared with those involved in establishing group television for educational purposes. CETO in Britain and OCORA in France are so far the principal agents for training television technicians for the purpose, and they have made a useful start. But a much greater impetus will be required and thought should be given about the best way to achieve this. The importance of educational television for encouraging a world perspective is the scope which it has for bringing before viewers, including teachers, images from all over the world, in a way impossible to traditional school-systems. Its audience also need not be confined to the young.

8. It was suggested to me by the UNESCO expert in Nigeria that we should consider 'programmed learning' for what we advocate. This is something which might be studied by the Education Advisory Committee.



9. The important role which Mission Schools (now really Church schools, i.e. of the Church of the country concerned) play in Africa could not be assessed in the short time available. But they have their own co-ordinating bodies and an approach should be made to them direct.

10. Correspondence colleges are another important part of African education, which I could not investigate. In Southern Rhodesia for instance half the African secondary pupils are implicated with them. They too would be worth approaching through their co-ordinating union.

11. The English Channel still flows deep through the heart of Africa. If we are to try to influence more than the anglophone countries, steps should be taken to meet and consult as soon as possible with those in France who are working on similar lines.

12. The academic world in Africa is liable to be rudely shaken at any time by the politicians, although the principle of academic freedom inculcated by the British seems to be well understood in anglophone countries, even if sometimes honoured in the breach. It was not possible in every country to see leading politicians, but in the following countries I believe there would be support among them for the work we are trying to achieve, to the point where they might be willing to become a spearhead for educationalists and United Nations supporters anxious to take action in this direction: Senegal; Sierra Leone; Nigeria; Kenya; Ethiopia; Tunisia.

## CONCLUSION

This report has been about education and 'the encounter of cultures', as teachers like to call it. The main object of my visit was to assess the steps being taken in the educational systems of Africa towards the encouragement of nationalism and whether they could include ab initio some measures likely to act as a restraint upon it or as a balance to it.

The delay of five years or so since Independence in establishing appropriate national history examinations and syllabuses is due to the need to build up a corps of examiners. Cambridge Overseas Examinations Syndicate recognised as far back as

1948 that countries overseas must go their own way and have a perfect right to do so. The imaginative decision of Cambridge in building up the West African Examination Council and devolving their function on to it is deserving of much praise. A similar board will no doubt soon be established in E. Africa. From what I can gather the same process has not gone so far in the francophone countries, although many modifications of French syllabuses have been made to adapt to African needs. What is likely in the subject under discussion, to emerge in Africa south of the Sahara in a few years' time, is broadly the teaching of national histories (and loyalties), linked to the wider regions of West Africa or East Africa, and probably, with some consciousness in the background, of Africa as a whole unit. In the Arab countries of the north the unit of study is likely to continue to be the history of the Arab world, with Africa south of the Sahara or Africa as a whole playing a minor role.

The clash of the three main cultures — Arab, French, and English-speaking (which includes the Indian community, so strong commercially in East Africa) — is likely to continue for as long as one can see, since each is buttressed by language, essential for advancement. The integration of Africa-as-a-whole culturally with these three contrasting, if not conflicting, systems does not seem to me very likely. Indeed it may well be the case that a *modus vivendi* between them will only be achieved by regarding them as part of a world setting. Culturally it seems impossible for the Russians or Chinese starting so late to destroy this pattern, and in this sense Africa is not unaligned, and never can be, except politically.

As regards the prospect for a world perspective to balance the national or regional perspective, it is worth noting the three ideas which according to Sir Eric Ashby (in his book, 'African Universities and Western Traditions') largely govern education in Africa: (a) conformity to the syllabuses and standards attained in the West; how otherwise can the white man's magic be acquired? This has led to such anomalies as the teaching of Latin, e.g. 541 candidates in Ghana took this subject in 1963 and 2,129 in Nigeria. It follows that unless the West goes in for encouraging a world perspective, it is very unlikely Africans will take it up. (b) a realisation that education is 'committed', i.e. linked to the promotion of some specific ideas; this



probably stems from the fact that all schools in Africa were mission schools. The concept of academic freedom, as understood in this country, is therefore not so easily taken for granted and the way is more easily open for encouragement of certain ideas such as education for world citizenship than it might be here. (c) education is directly linked to the material betterment of those who possess it, and can bypass the traditional ladder of promotion within the tribe. This means that education plays a more decisive role in the lives of Africans than it does here. Examinations and the passing of them assume an overwhelming importance and cuts pupils off from their home background. The idea of education as something teaching one to think takes second or third place. For this reason the content of what is taught assumes a greater importance than with us; and the home background is not likely to act as a counter-balance to it. This reinforces the importance of ideas of world community being entrenched in the syllabuses. It is also perhaps worth mentioning that in any case some understanding of the world as a whole should be gleaned from studying African history as a whole, since nearly every people at some time or other have made their mark in Africa.

Whether or not a world perspective is encouraged in the educational systems of Africa it seems to me unlikely that Africa will in fact be as nationalistic as Europe has been because of the cultural overlaying of indigenous civilisations. Indeed the ultimate perspective is that Africa's 'polyculture' might act as an agent not merely for bringing together all those who have implanted themselves in her land but also doing for the rest of the world what the Church of South India did for the Christian Churches. That might be the most hopeful vista to follow. All that however is probably far off. The immediate future is likely to be in the opposite direction: French and British still compete in Africa on the cultural plane; the Moslem religion is still advancing south of the Sahara; the dominance of negritude has still to be established in Southern Africa. But if these things do not bring upon the continent too much bitterness, then when the conflicts have died down, perhaps the warmth and laughter of the peoples from the countries of Africa can bring a new style and tolerance to the attitudes of the tighter-lipped peoples of other races and continents who take themselves so seriously.

## PERSONS CONSULTED

### (a) In Britain

Dr. Kenneth Simmons, British Institute of International and Comparative Law.

Mr. H. H. Marshall, British Institute of International and Comparative Law.

Mr. E. L. Mallalieu MP, Chairman, Parliamentary Group for World Government.

Mr. Dick Taverne MP, Hon. Secretary, Parliamentary Group for World Government.

Sir Eric Ashby, Master, Clare College, Cambridge.

Mr. P. C. C. Evans, Department of Tropical Areas, Institute of Education, University of London.

Mr. Lionel Elvin, Director, Institute of Education, University of London.

Mr. Thomas Neil, Director, Thomson Foundation, London.

Miss Rita White, formerly History Teacher, Mpapwa Training College, Tanzania.

Dr. E. T. Stokes, St. Catherine's College, Cambridge.

Dr. Mary Anderson, Research Assistant to Sir Eric Ashby.

Mr. H. Houghton, Ministry of Overseas Development.

Miss Freda Gwilliam, Ministry of Overseas Development.

Mr. Edward Thompson, Chairman, World Security Trust.

Miss Monica Wingate, Principal, Balls Park Training College, Hertford.

Professor L. J. Lewis, Department of Tropical Areas, Institute of Education, University of London.

Mr. William Clark, Director, Overseas Development Institute.

Mr. John Marsh, Director, Institute of Management.

Professor T. L. Hodgkin, formerly of Institute of African Studies, Legon University, Ghana.

Mr. John Murton, Information Officer, Centre for Educational Television Overseas.

Mrs. Felicity Bolton, Secretary, British-Caribbean Association.

Mr. Gordon Evans, United Nations Association.



Mr. Richard Hauser, Institute for Group & Society Development.

Rev. T. A. Beetham, Africa Secretary, World Council of Churches.

Mr. Colin Legum, Staff of Observer Newspaper.

**(b) In France**

Mr. D. Irvine, Education Department, UNESCO Paris.

M. T. Terreffe, Africa Division, Department of School & Higher Education, UNESCO Paris.

M. Henri Vautrot, Secretary of Union Federaliste Mondiale.

M. Paul Borcier, Press Officer, Western European Union.

M. Raymond Lyons, Acting Director, International Institute for Educational Planning (Unesco).

**(c) In Switzerland**

M. Horace Pereira, Deputy Secretary General, WFUNA, Geneva.

**(d) In United States**

Mr. Harry Hollins, World Law Fund, New York, USA.

**(e) In Africa**

**MOROCCO**

M. Hossein Bekkari, Director of Ecole Normale Supérieure, Rabat.

M. Abdelkrim Belhaj, Supervisor of Schools, Marrakesh District.

M. Enrique Ezcurra, Assistant Representative, UN Mission, Rabat.

Dr. Abdelslim El Fassi, Vice-Rector, Rabat University.

M. Moustapha Ktiri, President of Association Marocaine des Echanges Internationaux.

Mme. Massouh, Assistant Press Officer, British Embassy, Rabat.

**SENEGAL**

Charles Albert, Chef de Protocol, Office of President.

Modou Amar, Directeur du Cabinet, Ministry of Education.

Claude Choin, Conseiller Technique, Ministry of Information.

Marcel Croisier, Head of UN Mission to Senegal.

Pierre A. Diatta MP, Chairman of Foreign Affairs Committee, National Assembly.

Djibril Dione MP, Chairman of Commission on Education, National Assembly.

M. Gallipeau, i/c UNESCO Mission to Senegal.

David Johnston, Cultural Attaché, British Embassy.

Mr. Leeming, 2nd i/c Educational TV, c/o UNESCO, Senegal.

Prof. Marquet, English Dept., Ecole Normale Supérieure, Route des Puits, Dakar.

James Mellon, First Secretary, British Embassy.

Amadou Samb, Directeur de l'Enseignement Primaire et Secondaire, Ministry of Education.

Moustapha Touré MP, Vice-President of National Assembly.

**SIERRA LEONE**

William Conton, Chief Education Officer, Ministry of Education.

Mr. Deigh, i/c Audio-Visual Aids Center, Ministry of Education.

Emmanuel Elliott, Lecturer, Civil Service Training College, Secretary of UNA.

Mr. & Mrs. Harry Land, Editor of Freetown Daily Mail.

Louis Pratt, West African Examinations Council, Freetown.

Solomon Pratt, General Manager, Sierra Leone Railway.

Prof. Rev. Canon H. S. A. Sawyerr, Vice-Principal of Fourah Bay College.

Jusu Sherif MP, Minister of Health.

Dr. Sleight, i/c UNESCO Mission to Sierra Leone.



Miss Lettie Stewart, i/c Training Colleges, Ministry of Education.

Keith Stoney, British Council.

Doyle Sumner MP, Minister of Trade.

## GHANA

D. K. Afreh, Dept. of Law, Legon University.

M. Agyare-Kwasi, Headmaster of Adonsen Secondary School, Aburi.

Dr. E. Amuh, Institute of African Studies, Legon University.

I. N. K. Atiase, Joint Secretary of National Council for Pre-University Education, Ministry of Education.

I. Baumgarten, Information Officer, UN Mission to Ghana.

Mr. Bempong, 2nd i/c West African Examinations Council, Accra.

F. K. Buah, Chairman of History Panel, West African Examinations Council.

Miss L. Cripes, Acting-Head, Linguistics Dept., Legon University.

Dr. E. Edzii, Registrar, Legon University.

B. D. G. Folsom, Acting-Head, Dept. of Political Science, Legon University.

Derek Holt, Senior History Master, Achimota College.

Prof. Jones-Quartey, Institute of African Studies, Legon University.

E. T. B. Lomotey, Secretary, Ghana National Commission for UNESCO.

J. W. D. Mills, i/c Secondary Education, Ministry of Education.

James Moxon OBE, Ministry of Information; Sub-Chief of Aburi.

Emmanuel Nortey, Driver, Legon University staff car.

Alan Rudwick, Acting Headmaster, Achimota College.

Budu Saidu, Headmaster, Legon University Primary School.

Prof. Stafford, Vice-Principal, University for Science Education, Cape Coast.

Isaac Tufuoh, Acting Head, History Department,

Legon University, Accra.

## NIGERIA

Prof. Ajaye, Dean of Faculty of Arts, Ibadan University & Professor of History at Ibadan University.

Prof. Ajose, Vice-Chancellor of Ife University.

Chief S. Awokoya, Chief Adviser on Education, Federal Ministry of Education.

Prof. Olumbe Bassir, Biochemistry Dept., Ibadan University - President of Association of University Staffs.

Gordon Bevan, PRO, Nigerian Tobacco Co.

Dr. Biobaku, Vice-Chancellor of Lagos University.

Miss Lalage Bown, Deputy Director of Extra-Mural Studies, Ibadan University.

Prof. Godfrey Brown, Dept. of Education, Ibadan University.

P. H. Davis, Adviser on Secondary Education, Federal Ministry of Education.

Prof. O. Dike, Vice-Chancellor of Ibadan University.

Mr. Durosinni-Etti, Adviser on Secondary Education, Federal Ministry of Education.

A. Ekineh, Barrister, Lagos. Member of weekly 'Viewpoint'.

Miss Afi Ekong, Secretary of Nigerian Academy of Arts.

Dr. Elias, Minister of Justice.

Prof. Essien-Udom, Dept. of Political Science, Ibadan University.

Dr. L. Fabunmi, Director-General of Nigerian Institute of International Affairs.

Miss Margaret Gentle, Assistant adviser on secondary education, Federal Ministry of Education.

Peter Gibbs, i/c Education, British Council.

Mark Harwood, Longman's Travelling Inspector.

Miss Frances Hayward, Senior History Mistress, International School, Ibadan.

E. Hilton, i/c College of Advanced Teacher Training, Yaba.

Aig Imoukhuede, Assistant PRO, Nigerian Tobacco Co.



Nelson Ipaye, Assistant Program Organizer, Ibadan Television.

Matthew M'Bu, Minister of State, Ministry of Defence.

Chief C. O. Ogunbanjo, Barrister, Lagos.

Ago Ogunshye, Head of Extra-Mural Dept., Ibadan University.

Adekunle Ojora, Director & Group PR Adviser, United Africa Co.

Mrs. F. O. Olaiya, Headmistress of Lagos Government School.

A. J. Peckham, Education Officer, British High Commission.

Mr. Roskam, Senior History Master, Mayflower School, Ikenne.

Father Henry Sheppard, Catholic Mission, Ebuti Metta, W. Region.

T. Shotunde, Registrar of Ife University.

Tai Solarin, Headmaster of Mayflower School, Ikenne.  
Mrs. Solarin (English wife).

Chief Solaru, Representative of Oxford University Press, Ibadan.  
Mrs. Solaru (English wife).

Prof. Andrew Taylor, Dept. of Education, Ibadan University.

Tom Wilson, i/c UNESCO Mission, Federal Ministry of Education.

## TANZANIA

Paul Bertelsen, Director of University Centre of Adult Education.

Mark Bomani, Attorney-General.

Abdullah Faryer, Chief Information Officer, UN Mission.

Prof. R. Honeybone, Vice-Principal, Dept. of Education, University College of Dar-es-Salaam.

Abdulkarim Y. A. Karimjee, CBE, Company Director; Founder of Tanzanian Cultural Association.

Prof. David Kimble, Dept. of Political Science, University College of Dar-es-Salaam.

Mr. McAuslan, Lecturer in Law, University College of Dar-es-Salaam.

C. M. O. Maté, i/c UNESCO Mission to East Africa.

Mr. Ndunguru, Dept. of Education, University College of Dar-es-Salaam.

S. Picciotto, Lecturer, Dept. of Law, University College of Dar-es-Salaam.

Prof. Terence Ranger, Dept. of History, University College of Dar-es-Salaam.

J. Sawe, Chief Education Officer, Ministry of Education.

Mrs. Joy Skinner, Dept. of Political Science, University College of Dar-es-Salaam.

Mr. Tribe, British Council.

H. J. White, Inspector of Geography & Education, Ministry of Education.

Miss Joan Wicken, Personal Assistant to President of the Republic.

## UGANDA

P. S. Acaye, i/c Teacher Training Colleges, Ministry of Education.

Godfrey Binaisa QC, Attorney-General.

Prof. James Coleman, Dept. of Political Science, University College, Makerere.

W. J. Hall, British Council.

Mr. Y. K. Lule, Principal of University College; Vice-Chancellor of University of East Africa.

Prof. Eric Lucas, Dept. of Education, Makerere College.

Eomoko Mulila, Member of Parliament.

Mr. O'Regan, First Secretary, British High Commission.

Mr. Rukare, Chief Inspector, Ministry of Education.

Michael Sozi, Chief Education Officer, Ministry of Education.

S. Vivian, Warden of New Hall, Makerere.

## KENYA

Frank Barton, Assistant Director, International Press Institute, Nairobi.

Sir Michael Blundell, farmer, formerly Head of White Settlers in Kenya.



Dr. Gakuo, General Manager, East African Railways.

Keith Hardyman, Inspector of History, Ministry of Education.

Mwai Kibaki MP, Minister of State (Economic Affairs) Treasury Building.

Rev. James Lawson, Assistant Secretary, All-Africa Council of Churches (Protestant).

Rt. Hon. Malcolm MacDonald, British High Commissioner (now Roving Ambassador).

Hon. Tom M'Boya MP, Minister of Trade.

Mr. Njeroge, Permanent Secretary, Ministry of Education.

Dr. A. Ogot, Director of Institute of African Studies, University College; Director of Institute of Social and Cultural Affairs.

Mr. Papadopoulos, Information Officer, British High Commission.

Dr. Arthur Porter, Principal of University College, Nairobi.

Roy Prosser, Director of Extra-Mural Dept., University College, Nairobi.

Roman Catholic Father i/c Schools for Masai.

Evan Richards, Assistant Lecturer, Dept. of Extra-Mural Studies, University College Nairobi; Co-Founder of UNA Kenya.

Singer Sewing Machine representative of Merowe.

Hon. Humphrey Slade QC, Speaker of Parliament of Kenya.

Miss Rosemary Spencer, Political Officer, British High Commission.

Leslie Thornton, Editor of Sunday Post, member of Rotary.

## ETHIOPIA

Dr. Abebe Ambatchew, Director of Haile Selassie I Prize Trust.

Mr. Ayeleu, i/c Curriculum, Primary & Secondary Education, Ministry of Education.

Mrs. Helen Castel, Director of Social Studies, University.

Sergew Hable-Selassie, Dept. of History University.

Dr. Aklilu Hapte, Faculty of Education, University.

Oliver Jackman, Chief of Information Service, Economic Commission for Africa, UN.

Dr. Abebe Kebede, Director of Haile Selassie I Foundation.

Peter Lloyd, i/c British Council.

Dr. Aklilu Lemma, Acting-Dean of Faculty of Science, University.

Dr. Mulugeta Wodajo, Dean, Faculty of Education, University.

Dr. Edward Myers, Academic Vice-President, University.

Dr. Richard Pankhurst, Director of Ethiopian Studies, University.

Dean J. C. Paul, Law Faculty, University.

Sir John Russell, British Ambassador.

Princess Seble, Director, Princess Tenagne Worq School for Women.

R. Turenne, Senior Geography Master, Tafari Mekonnen School for Boys.

## SUDAN

Nasr el Haj Ali, UNESCO Mission on African Inter-University Council; formerly Vice-Chancellor of Khartoum University.

Dr. Kamal at Baghir, Vice-Chancellor of Islamic University, Omdurman.

Yousuf El Khalifa Abu Bakr, Registrar, Islamic University, Omdurman.

Miss Beatrix Briant, Warden, Women's Hall of Residence, Khartoum University.

Dr. Norman Daniel, Director, British Council, Khartoum.

Dr. Defaalla, Vice-Chancellor, Khartoum University.

Hashim Deifalla, Assistant Under-Secretary, Ministry of Education.

Prof. Paul Hanika, Dept. of Business Administration, Khartoum University.

Dr. Youssuf Fadl Hassan, Director of Sudan Unit, Khartoum University.

Awad Idris, History Teacher, Girls' Intermediate Teacher Training College, Omdurman.







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## Note

These documents can be consulted on application to  
Mr. P. Armstrong, 1 Bridge Street, London, SW1.

## *Teaching in Nigeria*

Janice Henwood

I was one of the 2,497 expatriate teachers in  
Nigeria teaching at a secondary school from  
September 1963 to December 1964, teaching  
biology and chemistry together with other subjects.  
Being an American, the whole Nigerian system of  
education, which is modeled after the British one,  
was quite foreign to me. Having never taught



before, I could not compare the students in Nigeria to any others. But one impression the students left on me was their eagerness to learn. Of course it didn't take one long to realize the main aim of this eagerness was to pass the School Certificate Exam taken at the end of the fifth form.

This ambition was both stimulating and frustrating. It was stimulating to have (usually) attentive students listening to ones words, diligently copying down all the notes from the blackboard. But it was also frustrating to know that most facts would be memorized by the student without necessarily understanding their significance; and that what one taught should not stray from the syllabus. They were well aware of what topics it contained and were not shy of mentioning any divergence. It became a challenge to make the students use their reasoning.

This concern on the students part was not unfounded. Many schools suffered from a chronic shortage of teachers, for example at my school there were supposed to be 15 but some terms there were only 12 or 13. Not only must a student face the possibility of not having a teacher for a particular course, but he had also to contend with a continual change in the staff. Just as I taught for 4 terms, the Nigerian who preceded me had taught about 3 terms and the American who succeeded me was to remain for 6 terms. The staff was usually of mixed quality. Most of the expatriates were university graduates, but generally the Nigerian graduates preferred working for industry or civil service to reap higher wages and benefits than working as a school teacher. There were usually some students staying on after exams to supplement the teaching staff. Thus a student could not depend fully upon the teaching. The syllabus told him the relevant scope for his studies and he could not afford the luxury of spending time outside it.

Most of the boys were older and more mature than the average English grammar school student. They faced many more difficulties in obtaining an education than their western counterparts. The money for school fees, perhaps £10 per term, was a great burden for many parents. Education was very important and passing the School Certificate Exam was vital if they were to get any kind of white collar job (most thought farming was degrading and preferred city life). Another difficulty which all

students faced and had to surmount was communication in the English language. Expatriate teachers were very helpful by simply pronouncing the English words correctly (although the different inflections of the British and Americans probably added to the confusion).

The recent military takeover seems to have greatly changed the political life of the country, but the schools and students go on as before facing the same difficulties and finding as best they can a way through.

## *Editorial Notes*

When we were offered the opportunity to publish this report of Patrick Armstrong's research the opportunity was seized. The author is conscious that his was a hurried journey and even if he had had years instead of months to work on this subject, to be fully comprehensive would be well nigh impossible. He, himself, hopes by this attempt to present a wide picture to help other research workers to fill in the gaps. For that reason we have printed at the end of the article a list of persons seen in Europe and in Africa and a selected bibliography.

We have also an interesting extract from a report by Mr. P. C. C. Evans on a survey of textbooks and history teaching in East Africa which it is hoped to print in the next issue.

Neither Rhodesia nor South Africa have been included in the survey.

I would like to say that what is evident from this colourful first hand report is the eagerness of all Africans for education and their willingness to work to get it; many are even willing to put up with out of date textbooks and immense difficulties with transport. The real vitality of this continent does not only provide research material for European scholars who study Africa, but for Europeans who ponder on themselves in Western Europe. African impulses on art and music we have already felt.



## in home and school

Associate Editors

Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

32 Earls Road, Tunbridge Wells, Kent.

### *Editorial from New Zealand*

#### *Education for all?*

*New Zealand also shows concern for what Newsom terms 'half our future'*

If our society is to be influenced by the reports presented to governments in the 1960s, some change will be needed in existing educational provisions for 'half our future' pupils.

Newsom stated that 'despite some splendid achievements in the schools, there is much unrealised talent especially among boys and girls whose potential is masked by inadequate powers of speech and the limitations of home background . . . The country cannot afford this wastage humanly or economically speaking. If it is to be avoided . . . the schools will need to present that education in terms more acceptable to the pupils and to their parents by relating school more directly to . . . life . . .'

A year earlier, in New Zealand, Currie reported, 'intellectual development must mean also the cultivation, to the appropriate degree of aptitudes and attitudes of mind, the ability to think,

communicate, judge, and discriminate . . . a democratic society requires these things of all its citizens and the fact that many — the majority of pupils even — have only an average facility with ideas, in no way exempts the school from the duty of playing its part in fitting them to take the responsibility of promoting judgment in all the varied affairs of life.'

Newsom's view acknowledges unequivocally the responsibility that rests with the school to investigate the education that all of its pupils experience. Currie's view considers that the school has this responsibility but offers a respite from possible eventualities on the grounds that, 'the majority of pupils . . . have only an average facility with ideas.' The views of such committees as these now before us, the question above all else for our new new era to consider is 'Do we want education for all?' For, if we do, we have to be prepared to re-vamp our procedures for half or more of the pupils in our schools. Are we prepared to face up to what this may mean? The fact that the Currie report focussed around what New Zealand calls primary and intermediate schooling as well as secondary and the Newsom Committee was charged with considering those pupils in the 11-15 age group serves to highlight the comprehensiveness of the possible required changes.

The findings and their implications will have significance for more than just those countries that have provided schooling for all their children. They can be a clarion call for all nations interested in education to heed, a call to consider carefully what kind of education they should provide for all of their pupils

The ideal of providing schooling for all children has been achieved in several countries for some decades now. The provided education has been attractive to perhaps one half of the pupils, a half made up of those who cope with circumstances as these occur and who are able to adjust to conditions presented to them; of those where families provide any necessary extensive motivation in support of what the school is teaching so that the pupil will continue uninterrupted to identify himself with the school, the teacher and their purposes; and of those who can be located comfortably in the top quartile of verbally facile pupils. For this half, the way to the future is established by the home, which



continuously reinforces the school's endorsement of this way of life.

Schooling has during the last five years been made more readily available in necessarily modified ways for those who have been seen to have exceptional intellectual and physical resources.

Now the task that faces education is to direct attention not only to the attracted and exceptional half but also to the half of our future that is made up of those whose intellectual approach to schooling is more mechanical, physical, volatile, more persistently rooted in particulars and lacking in speed of verbal comprehension of cause and effect; those who from emotional causes are fretfully asleep to the value of schooling; those whose social experience employs language for personal interchange of views rather than explicit mediation of ideas. This half of the pupils grows up in a way of life that values education but feels uncomfortable in and threatened by the school setting. The discomfort and threat relate back to many sources — to a lack of a precise grammatically accurate, syntactically complex language; incongruity between their and others' ways of life; a memory among the parents of the pupils of confusion, embarrassment and failure at schooling which for many was scant and irregular.

Whatever the reasons, and they are as real to their owners as they are complex, they are not minimized by any derogatory stereotypes a school may have failed to become aware of in its attitudes towards these pupils and their families. Stereotypes, if they exist, of the pupils' unreliability, lack of morals, lack of ambition, lack of concentration, unresponsiveness to authority, lack of intellectual capacity, are symptoms of the school's unawareness of what it is that matters to these pupils. Anyone of these stereotypes or any continuation of them indicates not only that a school is unaware but also that it is unaware that it is unaware. Unawareness in its double disguise has one profound effect upon the relationship between the school and these pupils — it causes a failure on the part of both to recognise and respect the self of the other. Pupils who show little respect for authority are saying indeed that they feel that the authority shows little respect for them. The parents of these pupils have little if any knowledge of the school and its work or workings and certainly have no way of responsibly involving

themselves in the schools as a necessary, integral part of its working. What they are strange to and what caused them and is now causing their children to show up as failures becomes a butt for their scorn and their negative criticism. Thence it is a short step to neglect of the school and distaste for it.

Long before these pupils become a school concern they have been living a double life. The first, their main one and the greater influence on them, is that of the home, the second is that of the school. In their home they experience an impersonally, personal unhostile, group reaction. They yield to age and to the group. This means in effect that the world of the child is a silent world. He speaks when spoken to and if spoken to it is a command. He does not practise speech and discussion or get an answer to his questions let alone further questions to stimulate his quest for learning. The speech he hears lacks logical sequences and causal and conceptual relationships. The combination of low verbal expression and low level conceptualization may even be the reason for later apparent stupidity, slowness, and preference for mechanical but not symbolic learning.

It means, too, that they classify themselves as a member along with a wide kinship or social group, not as an individual. In school they are expected to be individuals and to compete against others. In school they experience the reverse of home relationships, that is they experience personally — impersonal relationships. They are named, sought out when they do or do not meet up with objectively established criteria. At home they learn their role in a hierarchy as a group member. At school they relate to the hierarchy as an individual. At home they match themselves with all comers in the stable, unchanging, traditional world, warm and supporting to the extent that it needs little routine or regulation by which to function. At school they compete in a restricted and prescribed field meticulously planned towards, to them, an incomprehensible, and, therefore, non-incentive-inducing, ever-changing goal.

It is at this point, the point of dichotomy between school life and home life, that education of this half of the pupils of our schools must change if school is to become as meaningful and as valuable to them as to the other half of our future, and if school is to garner for society its full crop of citizens educated



to their potential.

The school can contribute to the total programme of such education by broadening and deepening its awareness of the style of life of the cultures and subcultures that comprise a total society. Good teachers in schools do these things anyway and always have done. Increased understanding of the peoples in our society; of their varying ways of life of **their** very different beliefs, hopes energies, endeavours, ambitions (different, nevertheless theirs), deepen our respect for them as people. All of us, when the self we are is respected, can find the strength within us to begin to learn to respect not only our own self-worth but also the worth of all persons. The task of the school lies pointedly in the direction of building the self-image of all of its teachers and pupils. It is in the quality of the self-feeling amongst people that the quality of personal relationships flourishes. The self of each person and the relations among people in and out of the class is the basic task of any school that seeks to provide education for all of its pupils.

A. Grey

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## Religious Teaching in a Free Society

Peter Cousins

*An imaginative Christian comment on the issues to be considered at Chichester this summer.*

On certain subjects the convinced humanist and the committed Christian are likely to find themselves in agreement. One of these is the apparent effrontery of those of our fellow citizens who obstinately persist in classifying themselves, not only as Christians, but even as adherents to a particular denomination, although they may attend religious services only when social obligation forces them to do so, and may be at odds with the Church on basic doctrinal issues. Recent surveys show that 94% of the population regards itself as Christian. 90% believe that the present position regarding religious education in schools should be continued. The Christian who has thought out his position and who sees that Christian committal must involve a break with certain contemporary assumptions and practices is unlikely to welcome such 'allies'. The humanist may feel that those who share so many of his attitudes and who sit so loose to Christian belief and observance should in consistency cease to call themselves Christian. Both may agree in the sentiments of Revelation 3.15f. Their feelings will not, however, alter the facts. These are that our fellow-citizens believe themselves to be Christians and wish their children to be taught the Christian faith.

### No question of compulsion

Of course there can be no question in our open society of compulsion. We find in fact that religious education is the only subject which is invariably not compulsory. The British Israelite, who believes that the British people are the ten lost tribes and God's chosen people, is expected to put up with having his child taught history along with the rest. The pupil from a Jehovah's Witness background is not exempted from biology lessons where the theory of evolution is taught, although the faith of his parents is radically opposed to this. By contrast, the right of withdrawal is available to parents who do not wish their child to be exposed to the Christian faith. It would be intolerable to adopt the suggestion of an extremist and vocal minority who would have the children of all deprived of religious education



because of their own objections. The facile suggestion that the matter should be left in abeyance until the child reaches an age where it can 'decide for itself' is totally unrealistic. To omit religion from the curriculum would be in itself a sufficient indication of the unimportance of the issues involved.

### **Basic ideas of Christian Faith**

In fact, of course, many members of even the extremist minority would agree that there is a need for instruction in the content of the Bible and the basic ideas of the Christian faith, simply because of the significance these have in our culture. Some Bible stories are as much part of our literary heritage as any of the classical myths. Indeed, the teacher who is concerned with religious education in a higher sense may well have difficulty in apportioning the time at his disposal between magnificent literary material and passages of less literary distinction but greater spiritual significance. 'What do you get up to in your Scripture lessons? Nobody in IIIb had ever heard of Daniel and the lions!'

### **The Bible in the arts**

On the same level, in order to understand much of western art, music and literature, it is necessary not only to know Bible stories but also certain Christian doctrines. The ideas of the incarnation, of vicarious suffering, of (to mention a belief held by one denomination only) transubstantiation, are all important in western thought.

### **Comparative religion in one world**

By the same token, there is a real need to teach the basic facts about other religions. In the one world of the mid-twentieth century, Islam and Hinduism are a part of the environment of the British child. Not that it is easy to explain pantheism to one who has grown up equating theism with religion. The difficulty serves to make a further point about this basic elementary type of religious education. It is not enough for a teacher to **know** what he is talking about. He must also **feel** it. The difficulty about pantheism is that to many children it seems absurd that intelligent people can believe such apparent nonsense. There is human experience which is relevant to pantheism, so that even the convinced

theist may say of it: **Now** I can understand why some people are pantheists. But the children we teach may never have had such experience, or, which is perhaps more likely, it has been forgotten. If the only reaction to a lesson is that the class wonders why people can believe such rubbish, then the lesson has probably been a bad one.

### **The teacher's feeling and conviction**

One cannot understand the significance of a symphony or of a poem without responding in some measure to it. How much more is this true of a religious system! Of course it is true that there are difficulties which face the committed Christian who tries to give an honest and sympathetic picture of another religion; but how much greater are the difficulties facing the teacher who tries to do this in the conviction that all religion is meaningless. Far from his pupils benefiting from the fact that he is uncommitted, they will never gain anything but an unsympathetic and externalised view of religion. You might as well expect a man who is tone deaf to teach music.

If we are right in pointing out the importance of **feeling** in religion, then it appears that religious education has a good deal in common with the poetry or music appreciation lesson. This in fact is my own experience. When I taught English, it was far easier to conduct an English comprehension lesson on a poem than to provide a setting in which the poem could make its impact on the class. In the same way, it is easier to use the story of the Good Samaritan, or Isaiah's vision in the Temple, as the basis of a set of questions on the 'meaning' of the words. But in the last analysis the lesson will have failed unless the class has shared in some measure the prophet's feelings of awe and guilt, or experienced the challenge of 'Go thou and do likewise!' uttered in an atmosphere of racial hatred.

### **Experience centred religious teaching**

It is this problem which has led many Christian teachers to sympathise with the movement towards experience centred religious education. It is often assumed by both Christians and humanists that Christians who adopt this approach are liberal, wishy-washy, vague, anxious to jettison as much Christian dogma as possible. It is rather important to realise that this is not so. Of course there are



associated with the movement some who appear ill at ease with the supernatural element that remains at the heart of Christianity. But it is not safe for humanists to assume that the advocate of experience centred teaching will be ready to water down the claims of Jesus Christ or to reduce the Christian faith to humanitarianism. No more may the orthodox believer who puts his faith in Bible centred teaching dismiss this interest in teaching from experience as the monstrous offspring of liberal Christians and tender-minded humanists. There are in fact sound reasons why the method is growing in popularity among teachers of all shades of opinion.

To illustrate this, and also to explain for the benefit of any bewildered by the last paragraph what is meant by 'experience centred', we shall look again at the problem of teaching Isaiah's Temple vision. Here is an incident which is included in all the (Bible centred) agreed syllabuses. Isaiah is overwhelmed by a sense of God's greatness and holiness. His subsequent experience of forgiveness and acceptance leaves its mark on his life for he now begins his mission as a messenger of God. My greatest difficulty in teaching this lies in trying to convey to a class what it was that Isaiah felt and that had such a decisive effect. A few of them, it is true, will have had some similar experience in a religious context, but only a few. If I wish to evoke this feeling, I must make use of their own experience in contexts which they would not at first recognise as in any way connected with religion. What in fact does fill a thirteen year old in the mid-twentieth century with awe? Will it be something that suggests power? Or sheer size? Or perhaps overwhelming goodness, self-sacrifice, such as that showed by Oates on Scott's last trip? For trying to explore experience in this way I shall be attacked from two sides. Some fellow believers will assert that the only way to understand Isaiah's emotion is to look at yet other passages from the Bible. Some humanists will demand an end to all this cant about awe. We must not be in awe of anything; if man is to fulfil his destiny he must assert himself over against the world, and use, not mystically reverence, what it contains.

### **Humanists and mystery**

Other humanists, while objecting to any theistic attempt to relate such experiences to God, will agree

that it is valuable to explore human life and experience in this way. So many influences are at work in our society which cover up the depths of human experience, impose a spurious order on its complexity, and thus devalue human nature. I have the impression that there is a rather important division here among humanists. Some of them appear to believe that a sense of the mystery that surrounds us is a good thing and a basic part of the human condition. Others apparently regard mystery as a category in which we may place only that which is at present imperfectly understood but which will one day yield up its secrets to man's mind. And then — no more mystery! Plainly the two groups will adopt quite different attitudes to the approach under discussion.

### **The problems to which religious thought applies**

My own experience has been that without this sort of investigation of life, religious affirmations (Christian and non-Christian) are largely meaningless. It is useless, in fact, to explain religious answers to pupils who are unaware of the existence of questions that they purport to answer. It is only after we have talked about some problem as it affects us here and now that we realise, on turning to the Bible, that there is teaching here which is relevant to the subject under discussions, teaching which may indeed be rejected, but which is now and in this context seen to be serious and thus taken seriously.

It would be false to imply that there is necessarily any hard and fast distinction between this approach through experience and the biblical approach more commonly associated with religious education. Good teachers of the subject have in the past taken every opportunity to relate the pupil's own experience to whatever biblical material was being studied. But there is a growing tendency for the religious education of younger children in the secondary school to work from the Bible to life, while that of older pupils moves from life to the Bible.

### **What should be taught in the junior school**

I have said nothing so far about religious education in the junior school, chiefly because I have no practical experience of this. It raises problems even for those who accept whole-heartedly that religious education should be given and that it should be



Christian. For there is much evidence that biblical material is not understood in any satisfactory religious sense by many younger children. Much research remains to be done. There are opposing arguments to consider — for example, that much that is learned in other subjects also has to be unlearned later in a child's development. Why should this not be true of religious concepts too? The answer may lie in adopting more effective ways of teaching biblical material. But certainly there would be general agreement that a fundamental element in the religious education of young children must be the appraisal of their experience. Yet ultimately experience is not enough. There is a danger at all levels that teachers of religion may become satisfied with mere talking about experience, and comfortable swapping of viewpoints, among older pupils. If religious education is to be serious, there must be a presentation of the Christian interpretation of experience. In the secondary school this can be discussed and compared with others. It is not at all easy to see how this is possible with juniors, let alone infants. At this point somebody will use the word 'indoctrination.' 'To imbue with an idea, doctrine or opinion,' says the Shorter Oxford. And however much some of us profess to abhor this, we all do it. From a very early age our children are steeped in a medium where certain assumptions flourish. Not only assumptions about truthfulness and kindness to which all pay lip-service at least; but assumptions about race and class relationships which are abhorrent to some members of our own society. Are we then no better than the Nazis, who also inculcated certain attitudes concerning race relationships? They indoctrinated their children; so (it seems) do we. I should defend what some like to call 'Christian indoctrination' along the same lines as I would defend our type of race and class 'indoctrination.' The acid test, which our system passes and Nazism fails, is whether there is freedom in school to question the beliefs inculcated. We encourage adolescent agnostics; the Nazis punished adolescents who would not accept the party's teaching. Meanwhile, at junior school level, parents in our society wish their children to be brought up to believe in God. To ignore their wishes would affront many more than are at present using the word 'indoctrination' in a loaded sense.

### Inspiration versus Indoctrination

It will be plain from what I have said that I do not see the job of the RE teacher as making converts. Yet there would surely be something wrong if no converts were made. The analogy with music or poetry holds here, I think. The English teacher who never inspires a pupil to read or write a poem outside the classroom has failed in one aspect of his teaching. The music teacher hopes to encourage concert-going and music-making. In the same way the teacher responsible for religious education will hope first of all that his pupils will learn to think about life in greater depth than they would otherwise have done. Secondly that they will feel the challenge of Jesus Christ. When this happens some will withdraw; the confrontation is too demanding, they would rather sleep the sleep of the mid-twentieth century. Others will with varying degrees of reluctance or self-assertion reject what they see as a burden they are not prepared to accept, for various reasons. Some will decide that here is something that makes sense of life and offers a power to live by. They will make their choice. What is essential in each case is that the choice should be a personal one. God has entrusted each man and woman he has made with the perilous double-edged gift of free will. The Christian teacher's role is to help his pupils to exercise this God-given gift responsibly and wisely.

## *Winds of Change in Education*

**Dr. E. M. Buter**

*Dr. E. M. Buter writer of this forward looking article is a didactical specialist and senior-assistant at the Pedagogisch-didactisch Instituut of the University of Amsterdam. Publications on didactical research, curriculum research, programmed learning, and principles of teaching of general science. He published a thesis on the scientific analysis of guided learning (Title: Cybernoegenese).*

### 1. From nothing to something

Ten years ago it would have been very easy to grumble about the state of our educational institutes. Practically no research had been done, funds were sadly lacking, and interest in educational affairs seemed to have reached zero-level.

Of course there were the varied educational organisations; they were stimulating enough for



those who were members. They tried to stimulate research and to develop projects, but largely from private means. Then there were the workers at the University education and training colleges. But somehow there seemed to be no real co-ordination between them and the day by day practice of the schools.

A very noticeable change has now come about especially for those who look at our educational situation from the outside. We can now claim that we are at least achieving something.

## 2. A change of outlook

Many of those who are officially responsible for the quality of our school education encourage the analysis of our traditional system. And, for the first time, they seem to realise that to analyse a situation you need a consistent system of norms.

Developing such a frame of reference means translating abstract educational goals into concrete classroom situations; it means experiment and observation.

For those who, like many readers of the New Era, have for years been searching for new educational methods and new philosophies to base them upon, many norms are self-evident. But we have to remember, that those who have grown up in an authoritarian teaching situation often speak a language completely different from our own. This holds true even for very simple but fundamental changes in education. Seen in this way the change in the educational climate in the Netherlands is remarkable; it is in fact a complete change of outlook.

## 3. The Mammoth-law

This is a nickname for a set of new laws, that are supposed to give our country within a very short time a completely new education system. Its implications are immense, as the laws deal with practically every detail and every aspect of our institutionalised education so the nickname is readily understandable.

Under this set of laws, the government tries to improve the correlation between different types of schools. At least one new type of school has been evolved and comprehensive schools are allowed

and encouraged.

After leaving the primary school every child will first participate in a special year-het brugjaar (=bridge-year). In this year the pupils will be brought in contact with several very different types of teaching and educational directions. On the basis of the results, the teachers are supposed to put the individual pupil on the right educational track. It is something very much like the streaming principle in English comprehensive schools.

In fact broadly speaking, our government tried with this Mammoth-law to change our chaotic education into a kind of super comprehensive school, or better of course, a comprehensive system.

## 4. Horizontal and vertical streaming

The terminology our ministry of education adopted to indicate this comprehensiveness is remarkable. The scheme permits a pupil to switch from school to school without too much loss of time. This could happen when for instance after the determination year he was found to have been placed in the wrong school. The minister of education regards it as possible that a pupil, starting at the lower end of the education scale, hops every year to a higher stream. This is called **horizontal streaming** (=horizontale doorstroming). This, of course, supposes a practically perfect adaptation of the different school curricula.

The same holds for the so called **vertical streaming** (=verticale doorstroming). This implicates a perfect connection from lower type school to high type schools, for instance from the primary school to the secondary schools. Examinations between different layers of schools should hardly be necessary . . . in theory.

## 5. A lovely chaos

Needless to say, that these very severe changes produced difficulty. About 90% of our teachers have not even the slightest idea what these changes amount to in practice. And mind you: the mammoth-laws will come into force in 1968. So the different sub-systems of the proposed mammoth-system have about three years to develop in the right direction.



However, very luckily this situation has introduced a new atmosphere in the practical teaching world. Those who are faced with the new type education in the near future seem to develop a feverish activity. Even if they do not know the precise implications of the law's many rules, they act; and they act with inventiveness.

## 6. The academic and non-academic institutes

Although largely understaffed, many of the now existing educational institutes try to promote the new philosophies behind the law's intricate formulae. They organise conferences, they send out reports and regular letters about all kinds of related or relevant problems. They organise courses and lectures. There is now even money available for the propagation of small scale experiments. At the academic level, outside the educational institutes there is a growing interest in educational theory and practice. Studygroups have been formed. At two universities at least plans have been made to create experimental classroom situations with closed-circuit TV.

## 7. Research develops

It is understandable that, within this framework, pure educational research is getting more attention than before. Subsidies for research projects are available. A special body that will organise the financial backing of large scale projects is in the making.

A lot of this research deals with the development of better classroom, teaching and discussion techniques.

Increasing attention is now being given to teacher pupil communication and relationships as well as to teaching aims.

## 8. Influences from outside

Educational developments outside our country nowadays attract their share of attention. Especially the curriculum research in the USA and in England. Language Laboratories are becoming fashionable here. We already have school television and very recently the TELEAC or Television Academy has been started.

At the moment considerable attention is being given to all forms of programmed learning.

## 9. The position of the WVO

In this rather quickly developing field of activities the Dutch branch of the NEF (=WVO) is playing its proper part. Practically every year it organises at least one topical conference. The influence of these conferences appears to be great. The government thinks the WVO is doing a good and expert job and consequently subsidises specified activities (e.g. the studygroups and the thematic-conferences).

In 1965 it topped all its former conferences with a very successful conference on programmed learning. Previously a conference dealt with fundamental educational research, the next will probably deal with the essentials of primary education.

As its responsibilities grow the WVO is looking for means of expansion without losing its character.

## 10. To sum up

In Holland, somewhat later than in other countries, we are in for a period of educational change.

Urgently needed are the tools — teacher-training, research media and financial means to shape these changes. A look into the future is futile. Too many things are as yet in a state of flux. But one thing seems certain; things are on the move and will remain so for some time to come.

## *On Being Different*

**E. R. Braithwaite**

*Author of 'To Sir with love', 'Paid Servant', and 'A Kind of Homecoming'.*

In his contribution to the Askov Conference E. R. Braithwaite said that he knew exactly what being different means; he knew what it feels like to look out on the world when one is different, and he knew what it feels like when the world looks in on this difference. He knew what it is to be circumscribed twenty-five hours of the day by the word 'different'. 'I became a schoolmaster,' he said, 'because I could not be what I really was, or what I wanted to be. I was **different**.'

'My father was a structural engineer who had many commissions in South America. I was soon sent off



to the States for my formal education, and there both at High School and University my interest in mathematics was encouraged. I decided to be a physicist and went on to Cambridge, then into the RAF. After the war I set out to find a job. No one would employ me as a physicist, not because my exposition of physics was different but because I looked different.

‘This was something that I had to come to terms with eventually. Is this difference so exclusive that because of it I have no insight? What do people think that I see when I look out on the world? Are roses not red to me? Is a blue sky tinged with black?’

‘But people are surprised even embarrassed sometimes if I do not appear to behave in accordance with my “difference”. Recently in London I wanted to buy a shirt. The girl went away and came back with boxes of shirts in vivid, startling colours. I had to protest: “Please, I’m not looking for a national costume!”

‘Years ago because of my difference, and because there was a shortage of teachers I became a schoolmaster almost by accident. Then I had a new experience of being different. For the first day the class sat and watched me; it was a schoolmasters’ dream! They were puzzled that I spoke English and appeared to understand the nuances of their jokes. Soon they were a little disappointed to find that I was so ordinary — just another teacher, and so fair game for anything they might try. But gradually as we discovered our common similarities the differences seemed less important, and if I did by chance do something different or unexpected they were appalled: “What’s the matter with him today?”

‘Generally the world looks for differences. When I travel now I am looking for similarities. And yet differences need not be painful. I like being me, all of a piece, a brown entity. This is not a bad thing. Similarity can be boring and I hate to think of a wholly conforming world.

‘I was once asked to give a lecture in a prison in New Zealand. The prisoners were all dressed alike in grey-blue uniforms. The audience were not individual people, they became indistinguishable, a mass of people. By contrast I remembered another audience, an American Woman’s Club. Ninety-nine point nine per cent of the members conformed to

the extent of wearing hats, but every woman was convinced her hat was “different”. It seemed extraordinary that people should need to go to such lengths — to wear a bevy of birds or a basket of fruit on their heads — just to be different, and yet could resent a difference that is merely a matter of the colour of a man’s skin.

‘At an international conference no one considers that speaking a different language detracts from a man’s worth as an individual. In a place like this our differences can become a basis for understanding, for mutual respect. But in some countries my particular difference isolates me. In certain countries this difference becomes a kind of currency, and a politician can ride high by exploiting the colour question, reminding people of its inherent dangers. Yet all that coloured people want to do is to learn to live, inside their black skins, in a community; they want to be people like other people, doing what people ordinarily want to do.

‘When my publishers are discussing further work with me, they keep on emphasizing the conflicts relating to colour. I have to explain that I want to be a writer, not just a writer about the Negro Race; that I don’t necessarily think of words only that relate to me as a black man. And yet in every social gathering where I may find myself, within five minutes the question of colour will crop up. And if I happen to be discussing something with so much interest that I have forgotten my colour, someone will kindly remind me of it.

‘Yes, this uneasy consciousness works both ways. Once when I was to receive a prize for literature in New York, for my sake a number of distinguished negroes were invited. I was distressed when at the end of the function one of the Negroes invited me with several of his friends (coloured, of course) back to his home. “Now at last we are by ourselves,” he said. These men were relieved that back in their own group they could be “all the same” again.

‘And yet I, as I am now, am the result of all the people I have ever met, and every contact I have with a human being adds something to me. Why should I be exposed only to experiences coloured black? I want to live fully in spite of my difference. For humanity, in the final analysis, the similarities among men are so significant that they cancel out the differences.



'We should all begin with ourselves; we should recognise that we have our own prejudices within the family or the neighbourhood. We feel antagonistic towards people whose skin is the same colour as our own. And yet we must realize that the man next door has an inalienable right to behave differently from the ways we behave. Until we learn to live with ourselves, and to face the good and evil within ourselves we can never abolish prejudice.

'The hope for the world today lies in its children, in youth. In spite of social and racial prejudices, everywhere children of different colours are growing up together. They become interested in the same things — jazz and sports, clubs perhaps where black and white drink coffee together, make music, toss a ball. They will learn in time to compete for jobs, on the basis of qualification, not colour.

'In any question of racial differences, the World Press still tends to play up the question of colour. Recently the "Negro March" on Washington was widely reported. But this was not a "Negro" march; black and white were marching together. What is going on in the States, is going on in many countries. Really it is the old prejudices that are fighting for their lives; it is not a matter of black against white, white against black, but of black and white together against prejudice and discrimination.

## *Textbooks and History Teaching in East Africa*

P. C. C. Evans

*Extract from the report of a Survey of Textbooks and History Teaching in East Africa. March/April 1964 reprinted by kind permission of the Thomson Foundation.*

### **12. The Role of History in Schools in Africa.**

There is no need to enter here into a detailed discussion on the aims and purpose of teaching history in schools. Nevertheless, it is necessary to consider certain points which have special relevance to schools in Tropical Africa. In this connection 3 aspects are worthy of comment:

- (a) the political aspect.
- (b) the psychological aspect.
- (c) the educational aspect.

**13. The Political Aspect.** History-teaching is closely related to the study of man's experiment with constitutional and political forms of government. In the first place, it is very much concerned with the facts of such development and particularly with the evaluative judgments passed on them by the teacher and thus communicated to the pupil. Thus a Whig historian, a Marxist dialectician, a Roman Catholic priest and a Protestant apologist might each interpret the same historical facts in a very different way. These different value-judgments must necessarily be communicated to the pupils, since maturer minds will always influence in this way minds which are less mature. This is particularly likely to occur in systems of education, where, as in Tropical Africa, where many pupils accept the teacher's judgment unquestioningly. The potency of history-teaching, therefore, in thus shaping the political and ideological views of pupils is clearly a great one. It becomes especially so in the secondary stage of schooling where pupils are particularly open to ideological conviction and where one is dealing with the potential leaders of a nation.

In the second place, pupil thinking is conditioned not only by the **matter** of history and judgments passed by teachers upon it, but even more by the **method** of history-teaching. We shall see later that, particularly in the secondary stage, there is grave dissatisfaction in East Africa generally (and this is echoed to some extent in Northern Rhodesia) with the secondary school history course. There are 3 main reasons for this, which we examine in greater detail later: first, the lack of historical background of practically all pupils taking the senior secondary school history course; second, the pressure of the Cambridge Oversea School Certificate on pupils' time and their ability to get through it; third, (and because of this) the fantastically narrow concentration of pupils on the syllabus in hand. As a result of these factors a type of teaching has grown up which can only be described as the giving out of facts and judgments by the teacher, their absorption by pupils chiefly by rote learning, and their regurgitation in the Cambridge School Certificate Examination. Little or no thinking is involved on the part of the pupil, who tends to regard what is given out by the teacher, or what is contained in the one textbook he usually uses as **THE TRUTH**, which must not be questioned. It is not difficult to see where such an attitude may



ultimately lead in terms of citizenship, when unquestioning obedience to a leader-figure in adult life only becomes the natural corollary to an attitude inculcated at school. It is also unnecessary to point out that such an attitude constitutes the opposite of what might be involved in a democratic way of thinking.

**14. The Psychological Aspect.** The way history is taught in schools in Africa also has psychological implications for the pupils concerned. Let us imagine for a moment that England was 'discovered' by the Chinese a century or so ago, and that all that was important in our national story dated from this historic event. Let us imagine, further, that the people of England were both themselves convinced that they were civilised or uncivilised, progressive or backward, cultured or uncouth, and were judged by others to be so only insofar as they subscribed to the Chinese way of life, accepted the Chinese religion, practised Chinese customs, or dressed, lived and ate in the Chinese fashion. It would not be too difficult to imagine the psychological effect of this on English schoolboys growing up in an England seething with talk of independence from the Chinese yoke! Such a parallel is not greatly removed from the situation prevailing today with the majority of schoolboys in Tropical Africa who, though perhaps their countries have achieved independence, still look back on a past which has been filtered down to them through alien spectacles. What sort of psychological effect can this be expected to have upon them?

Psychologists in recent years have increasingly stressed the importance of what is known as the 'self-concept' in the mental health of individuals. 'The self-concept', says one writer, is what we think of ourselves . . . it is how a person feels about himself deep down, what manner of man he is, naked to his own self-knowledge.' It is a fact that we need to have a self-concept which is basically acceptable to ourselves, a sense of self-respect perhaps, if we are ultimately to enjoy our full stature as human beings. Although African peoples do not verbalise their problem in this manner, they are extremely critical of the way African history has been written from the European point of view, and they are critical precisely for this reason. The majority of textbooks in history which are currently in use in Tropical Africa come under heavy fire for the way they regard all historical development in Africa

from a European point of view, and there can be little doubt that they have reason to be critical.

Rightly or wrongly, almost all Africans feel that such a situation can only be rectified when African authors themselves take up the task of writing textbooks. The problem in East and Central Africa at the moment is that so few of such people exist, or, when they do exist, so seldom have the time to devote to writing books. This raises an acute problem, and we discuss later ways and means by which it may be overcome. But it is certain that in future, more particularly in those countries which have achieved independence, African authors will have to figure much more in the picture, or at least in some sort of partnership in writing whereby both Africans and Europeans may jointly attempt the task of writing new books. Only in this way — by putting the African viewpoint in the teaching of history — do many Africans feel that history-teaching can play its true part in helping to give African children an acceptable self-concept and a sense of self-respect arising from their historical past.

**15. The Educational Aspect.** Present textbooks in use in history-teaching in East and Central Africa for the most part actively promote deleterious habits of learning, and thus nullify much of the good which otherwise might result from the educative process. The textbook has virtually become a god with many children, who look upon it, not as a source for thought and discussion, but as the ultimate record of truth. According to many teachers the overseas examination system appears to reinforce such thinking so much so that the Tanganyika Ministry of Education is proposing to ask the Cambridge Syndicate to put much greater emphasis in the School Certificate history papers on questions which demand the use of reason and judgment on the part of pupils and which make it impossible merely to answer questions successfully on the basis of facts alone. Such a change in examination technique also demands a parallel change in the design and lay-out of textbooks, principally in the direction of setting work to do, and in provoking pupil thought and discussion. The important point here seems to be that above all pupils shall be led to see that there are many sides to a question, and that one book, or one teacher, has no monopoly of the truth. We discuss this important question in greater detail later.



16. In all four countries visited there has recently been considerable curriculum reform, mostly in the direction of further Africanisation and localisation of content. The UNESCO Education Report of 1961 in Tanganyika, the Castle Education Commission Report of 1963 in Uganda, and the present sitting of an Education Commission in Kenya which is due to report in August of this year, have stimulated much thought and some action on curriculum matters. This applies particularly to the teaching of history. In Northern Rhodesia, too, the approach of independence in October of this year has produced a similar effect and there is a marked realisation in that country that some quite fundamental changes in education may have to come about in the near future.

17. Curriculum reform has also been stimulated by the recent trend in all four countries towards a two-tier system of education comprising a primary course of seven years, followed by a secondary course of five years to School Certificate. This is a rationalisation of the system which in Uganda, Tanganyika and Northern Rhodesia virtually comprised three stages of education, namely, primary, junior secondary and senior secondary. The same obtained in Kenya, except that there Junior Secondary was known as Intermediate. This change in structure may well have been occasioned partly by the realisation that a sound, balanced system of education for those who can attend school over a reasonable period of time may be preferable to a broadly-based universal primary course for the majority. This is another way of saying that the importance of secondary education in a developing country is now being more fully recognised. The former three-tier system was part of the thinking of a broadly-based popular education for the masses.

18. Whatever the cause, there is certainly a considerable educational ferment going on at the moment in East and Central Africa. This has led to considerable questioning of the content of education, and nowhere is this more noticeable than in the teaching of history and civics. Indeed, it was somewhat gratifying to find that considerable interest was aroused by the present survey of history textbooks and history-teaching. It was also noticeable that much 'forward-thinking' in this connection was a marked feature of expatriate as well as African teachers. Undoubtedly, there are

pressures, political and otherwise, which force such rethinking but one was conscious that on the part of many Europeans there was a good deal of honest conviction that this was the right direction in which things should be moving.

19. There is little doubt that history textbooks and history-teaching in East and Central Africa are affected fundamentally by nationalist feelings and attitudes today. For example, a strong feeling is widespread that the 'straight lines' on the map of Africa — European-created at the time of the Partition — do not represent any real and fundamental division between countries and ought to be obliterated. At the same time Kenyans are not prepared to alter the 'straight lines' to which Somalis object and which they desire to obliterate by secession. Nor is there any likelihood that Tanganyika will seek to reunify the Masai people (of whom about half live in Tanganyika and the other half in Kenya) by ceding part of its territory and present boundary to Kenya. Many African countries therefore find themselves in a dilemma on this matter. Commonsense and a strong feeling of Pan-Africanism tend to emphasise the artificiality of many national boundaries, but the growth of nationalism and the advent of independence make it very difficult to do anything about it. Amongst thinking people there is a growing realisation that change can only be brought about through the medium of some larger unit than the national one, for example, East African Federation. The possibility of this, however, appears to be receding further and further. Some weeks ago, President Nyerere declared that in his view East African Federation was now at least two years away.

20. However, the sense of Pan-Africanism, both in Central as well as in East Africa, is very strong and has a great emotional appeal. Many Africans feel that 'we are one' and some quote the fact that President Karume of Zanzibar is a Nyasaland as evidence of their belief. The sentiment extends even further. Dr. Eric Williams' tour (he is Prime Minister of Trinidad) recently showed that this feeling extends even to the West Indies — 'long ago we were one' — and is not based merely on colour. A senior European civil servant in Kenya felt that in most African hearts, whilst nationalism might temporarily be the vogue, there was nevertheless a deep-seated feeling that it was subservient to Pan-Africanism. For our purpose it is important to



recognise the strength of this feeling, for it was the one insistent demand on the part of African teachers that history textbooks should reflect this at all levels of the school structure. It is also clear that present textbooks fail completely to take account of this sentiment. We return to this theme later.

21. The sense of Pan-Africanism also found an echo in the desire of most teachers — European as well as African — for more African history at every level of schooling. This was common to all countries except Northern Rhodesia, where the desire for more African history was generally weaker than elsewhere. It was felt particularly that this greater African content could be met by more stories of African personalities, both past and present in the early primary school, and by some attempt to deal with general African history in the upper primary stage. In terms of new textbooks required this meant the writing of simple biographical texts about famous Africans to be read by the teacher in the lower primary stage and for a simple, general history of Africa, including non-British Africa, for pupil use at the upper end of the primary school.

## *A Thought on the Sociology of Education*

J. D. Kahner

Is there any element in education sufficiently fundamental to merit primacy? I doubt it; but it is satisfying to find as forthright an answer as that of an Archbishop, who wrote:

‘The fundamental element in a school is not the instruction given in the classroom, but the life of the school as a society of young people.’  
(William Temple.)

Does this apply to the life of a college, as a society within its own intellectual limits?

An immediate difficulty here is that colleges exist for the training of teachers within a given system, and of necessity they reflect that system. My own experience as a student in both an English and an American Training College leads me to conclude that the effectiveness of the present system is reflected by its nearly universal acceptance within

the profession, and by the implicit assumption that the best possible world can be achieved through it. I suggest that, as a group, teachers have been indoctrinated in Classroom Mechanics. To those who maintain that teachers have been educated, I would reply that it is more likely they have been instructed in specific subjects from Art to Zoology, including Education. After all, our educational ideal and practice reflects the rational, quantitative, and logical bias of our society — a bias of immense usefulness, but nonetheless intolerant of all other biases.

If, in fact, the institutions designated to train teachers merely instruct them, it is not to be wondered at if they, in their turn, carry on the same tradition. They have been ‘educated’. The life of their own college, too often, has been extraneous. One result in today’s schools is a surfeit of instruction. In some schools there is little else. The writer’s experience in an LCC Primary School seemed to indicate that teachers could fluently discuss the techniques of ‘let the child find out’, but they themselves were far from appreciating that the world lives as much by the socialization of ideas as by knowledge of uranium or rice. And six years in secondary schools force me to conclude, on that level, that education proceeds ‘in the usual manner’.

Education in the usual manner not only indicates the instructional bias, but clearly implies that its basic discipline is authoritarian. One may accept this as necessary. Even those not satisfied with this, may still accept it as the only available method. Herbert Read has pointed out that Freud was willing to accept authoritarian discipline in education, though Read goes on to comment:

‘I think this is an extraordinary limitation, not only in Freud, but in psychoanalytical theory in general — that it has not been able to suggest an alternative to authoritarian discipline in education.’ (page 47.)

Too often education is not ‘the imaginative acquisition of knowledge’ (Whitehead), but authoritarian instruction. Of far too many a pupil might we say:

‘Alas, poor Bodkin! I knew him, Sir; a fellow of infinite unrest, of most useless imagination; he hath borne his instruction on his back two thousand days,



and now how abhorred in its immensity it is!

Still, Bodkin will receive an education (but note the verbs inactivity). He may pass at Ordinary Level. It ought to puzzle us, though, that despite the efforts of a score of trained teachers, in many cases the Bodkins can neither read nor write adequately. A publication such as 'The Use of English' frequently contains articles reflecting this condition. Teachers comment upon students, not merely from Modern Schools but from Grammar and Technical Schools, who do not understand what they read, and who cannot express themselves. On the instructional level, failure to retain facts and to draw simple inferences has consistently been noted. A report at the 1961 Meeting of the British Association for the Advancement of Science stated that 1 in 5 London University students with 'O' Level Chemistry did not know that atoms could be found in air, water, clay and wood; and 8 out of 78 who had taken Physics, did not know whether a one pound and a ten pound weight, with negligible air resistance, would have equal acceleration.

The mere fact that instruction has been inefficient is not the sole result of our system. An Irish radical suggested some time ago

'... that teaching children subjects that do not interest them, or at least as necessary steps to the fulfilment of their hopes and desires, not only makes them unhappy but injures them both physically and mentally.' (Shaw, G. B., **Everybody's Political What's What.**)

The classroom mechanics of the present system operate through negation. The Bodkins must be kept in order, so that they may be instructed. Still, it is easy to criticize a system honestly struggling with problems of overcrowding, increasing technology, shortage of funds, and not enough teachers. There is no immediate solution. All one can suggest is that approaches be tried. If they work, they may spread by contagion — the Cuisenaire Blocks seem to have done just that. Gresham's Law, applied educationally, can be reversed.

One approach might well follow Temple's suggestion. It would first be necessary to inquire: 'What is the importance of a society of young people within the school environment?' Its greatest importance is that in the school a child becomes a

member of what is probably 'the first group in whose unity (he) is likely to participate.' (Read, page 109.) Throughout school life, his class and school are likely to remain dominant groups, and the teacher's real opportunity to influence any considerable number of children must be through the group. The child may take over something of the teacher's example — he will not be much influenced by what the teacher says, but he will be affected by what the teacher is.<sup>1</sup> It needs to be stressed that it is not a matter of the teacher acting upon isolated individuals. The child, alone, is still a member of his group, and this group 'is the ground for his perceptions, his feelings, and his actions.' (Gordon Allport.)

Kurt Lewin in his book, **Resolving Social Conflicts**, implies that it is only through group action, group feeling and group thinking that an individual's attitude can be effectively changed. As far as Lewin is concerned, 'the crucial determinant of group atmosphere lies in leadership.' His classical series of 'Experiments in Social Space', were successful in creating a 'social climate' by having carefully trained leaders impose different 'atmospheres' (democratic, autocratic, laissez-faire) on the same groups of boys. Lewin concluded that a child's group 'and his status in it are the most important factors for his feeling of security or insecurity.' (Lewin, page 82.)

This may well be too sweeping a conclusion, but some corroboration appears in the work of an economist, Elton Mayo, who is convinced that

'... the notion of isolated individuality is the shadow of a dream... In the real world, the isolated individual does not exist; he begins always as a member of something and... his personality can develop only in society.'

The point stressed consistently by Mayo is that one is always

'... dealing with well-knit human groups and not with a horde of individuals... Man's desire to be continuously associated in work with his fellows is a strong, if not the strongest, human characteristic.' (Mayo, page 111.)

Should children be excluded from this generalization? They want to work together in

1. This is the main reason why men like Colin Jordan must not be allowed to act as teachers.



non-scholastic circumstances, but in the classroom they normally find that they are regarded as an aggregate of disparate individuals; and that is the way they learn. In many cases, they learn surprisingly well. But neither the accumulation of measurable information, nor even the nurture of true reasoning, ought to be the chief aim of an educational system. That aim should concern itself with the condition of society. Too many educators have abrogated that responsibility for exegesis and methodology. Both are vital to the development of educational theory and practice, but only to the extent that they relate to the question, 'What are we educating for?' Professor L. A. Reid has put the matter well:

'... the central and fundamental purpose of professional education is ... a personal reorientation of the student, a fresh assessment of himself and of his beliefs, of his relations to other people, a rethinking of the meaning of his subject, and the techniques of teaching it, the new beginnings of an approach to the understanding of children and to the immediate and more remote aims of education.' (Reid, page 191.)

The good teacher teaches for love — of his fellow man or of God's universe. A true love of one's subject reflects this. It means nothing to say that 'learning is the apprehension of structuralized meaning', or that it is 'developmental' or that it is measurable (as indeed it is). The discipline of a subject must be experienced in those areas where it affects human life. The right kind of learning, guided by one of the many right kinds of teaching, affects the learner's life. That is the beginning of education.

## SUMMARY

It seems doubtful, even to the writer, that he has kept within the limits that William Temple, who provided the impetus for these rash ideas, might have set to the working out of his own suggestion. I am impelled to this position because it appears to me that 'the fundamental element in schools (is) the instruction given in the classroom.' In addition, criticisms of the educational system arising from the psychoanalytical and sociological approaches seem valid and to contain constructive possibilities. 'Education is not exclusively an intellectual process'

(Cantor); and the concept of the importance of the group, 'of the school as a society of young people', suggests itself as a useful approach. There is abundant practical evidence of the importance of human groups in life situations, and this evidence should be incorporated into the basic tenets of education. The important matter has not been attempted here — namely, to plan the organisation and programme of a school with such an ideal.

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## *American Science Programs in Prospective*

**James W. Cox**  
*Assistant Professor, Department of Chemistry,  
Montana State University, Missorla, Montana*

New programs in science being developed for every level in US schools and colleges have been widely reported abroad, often very flatteringly.

Drawn up under federal grants in a cooperative effort by university scientists, school teachers and university education department staff members, these programs all have the common purpose of making school science experimental and thus more truly scientific. 'Inquiry rather than acquiry' has been the catch phrase.

The Physical Science Study Committee texts, published in hard cover in 1960, and the three versions of high school biology (molecular, cellular and ecological), published late in 1963, have provoked possibly the most favorable comment.



The regrouping of educational forces behind these trends may be considerations of some interest to a non-American reader because of what it portends for the future.

These new studies, texts, programs, etc. — all 36 of them reported in various stages of completion by the American Association for the Advancement of Science — are the result of an attempt to resolve difficulties that have arisen from traditional dichotomies in American culture.

American science, with no history in an age when science was a philosophical pursuit, has always identified itself more with utilitarian than with humanistic goals.

Van Wyck Brooks, the famous critic of American literature and culture, saw significance in the science and inventive genius of Benjamin Franklin whom he chooses as his prototype for that vast majority of our countrymen — pragmatic, confident, happy, 'down to earth' and 'low brow' — who seem to have created the stock American image overseas.

To this type, in his 'America Comes of Age', Brooks opposes the vanishing Puritan mentality — the preoccupation with intellect, religion and imported traditional values. The history of the United States schools is the history of the struggle by the former to overcome the latter.

Outside of New England and the 'Ivy League' colleges the victory now seems complete. This author, however, was stationed in Massachusetts while serving with the Army not too long ago and was both amused and amazed to see the British cars, the private preparatory schools (the counterpart of England's public schools), the announcement of the appointment of a college president from the faculty of Classical Languages and alas, even an incipient fox hunt.

If I may be excused for a brief digression, my wife and I stood in consternation counting horses and hounds as they streamed along a country road near Groton. The romantic glow of an early English novel was promptly extinguished by the last member of the party.

'Twenty-four dogs, eighteen horses and eighteen damned fools,' he shouted as he passed.

The New England secondary school students soundly thrash the youth of the younger states in literature and language exams but in those sections of standardized tests involving maths and science the opposite is the case. Universities in the western states, formerly considered with tongue-in-cheek, such as Michigan, Minnesota, California and Texas, now have at last equally prestigious science reputations with any in the world.

We might expect that a young nation, when its philosophy, government and the character of its citizens evolved in the direction of a self-corrective scientific pragmatism, might have established schools whose science programs were exemplary.

Why then, has the American scientist for some time either loudly decried or silently discounted the primary and secondary schools? Professors of chemistry at American universities would typically state a preference for students with no high school chemistry.

A self-corrective pluralism, methodology by research and university education which became the underlying philosophical forces in American democracy and in American schools may have seemed quite scientific ideals to be applauded by the scientific community but as it turned out, the educational product was certainly not scientific excellence but universal and happy mediocrity.

Science fields were moving so fast, the high school curricula were so diluted or antiquated, and the instructors so woefully lacking that the schools were a very doubtful boon to scientific progress.

Then too, the same practical streak that made Benjamin Franklin the patron saint of modern America also caused an impatience with the 'book learning' of the schools. In an era when many millionaires had not set foot in school beyond grade four, formal education could hardly be considered an indispensable prerequisite to success.

In 1965, however, the picture is changing. No longer are academic professors indifferent to what goes on in the schools and no longer is the rough-hewn industrial tycoon the model to which young men aspire.

Short-sighted observers have traced the recent



ground work for more rigorous preparation in solid subject matter in America's schools to Sputnik and the ascendancy of Russian science. Actually, the Physical Science Study Committee's work on the first high school science program revision, one of the most widely used and successful, antedated Sputnik by some months.

The advent of Sputnik was opportune, of course, at a time when the scientist belatedly reached the rather obvious conclusion that he could no longer ignore the primary and secondary school systems because it was here that careers in science are decided by good science teaching. The American federal government, repulsed because of local autonomy in its every effort to endow the schools financially as it does public works, has managed, because of Sputnik, to do it with science education under the guise of that ever popular title, national defense. The grants also came at a time when the schoolmen realize that the formidable task of making 'productive American citizens' of racial and ideological diversity has indeed been accomplished. The time seems ripe for a change of emphasis.

This pained truce which has arisen between the educationist and his product, the American teacher, on one hand, and the university scientist on the other, introduces a highly significant phase in American school history.

## *Editorial Notes*

We are glad to have an editorial from our associate editor in New Zealand for this issue. In the writer's words the article raises 'the implications for human relationships of the New Zealand Currie Report and United Kingdom Newsom report . . .' The new emphasis in the Currie report on finding teaching techniques which will train all pupils to 'think, discriminate, judge, communicate', qualities which a democratic society 'requires in all its citizens', compares with suggestions of Newsom regarding the relation of school more directly to life. Both reports show a similar climate of educational priorities. All these techniques will require some of the eastern virtues of 'detachment' in the teacher as well as the general permissiveness and informality which have become the manner of the moment.

Peter Cousins in his contribution about moral education raises the fundamental problem of how we are to prepare the child to meet the awe and mystery of the universe. He does not want a wishy washy emotional

approach to religion which might come from merely 'talking about experience'. He sees, as T. S. Eliot saw our 'relations with the inexplicable' as part of the current problem of living. Any easy alternative ethic might give a slick answer to the young sceptic but hardly a satisfying one. The programme on the Bishop of Woolwich in 'That Was The Week That Was' should be compulsory viewing for any moral educator. And compulsory reading might be T. S. Eliot's reminder about trying to learn the use of words which states a whole aspect of change in modern living,

' . . . and every attempt

Is a wholly new start, and a different kind of failure  
Because one has only learnt to get the better of words  
For the thing one no longer has to say . . . '

Always remembering we can have no compulsion, men have to learn to face the immense insecurities of an ever changing society with the kind of adventurous fortitude they use to conquer Everest. J. D. Kahner reminds us of the need for teachers to be educated rather than instructed during their training and asks us to consider the whole rational, quantitative and logical bias of our society, 'a bias of immense usefulness, but nonetheless intolerant of all other biases.' Education in any real sense makes us aware that it itself is 'not exclusively an intellectual process'. A useful reminder when we are re-thinking our fundamental approach to moral education.

Dr. E. M. Buter writes from the Netherlands about the wind of change that has come to Dutch education through change of heart and willingness to experiment and to face with robust optimism that things in the educational field are 'on the move and will be for some time to come'. We print the text of a talk given at Askov by E. R. Braithwaite 'On Being Different' which deals with a problem that may not exist in its present form for many decades. He raises a point of 'type-casting' persons we meet with characteristic humour. 'But people are surprised even embarrassed sometimes if I do not appear to behave in accordance with my "difference".' Anyone reading this issue and observing the educational climate in many regions may see hope for 'one world'. Perhaps the emphasis in the next decades may have to correct a world-wide uniformity by stressing ways and means to nurture unique individuals in a world wide pattern of purposeful permissiveness.

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## BOOK REVIEWS

### Background to Eastern Europe

F. B. Singleton M.A.

Pergamon Press; 17s. 6d.

It is a constant problem for the teacher of contemporary history or world affairs that, even if background material to his subject is available, it is located in an inconvenient diversity of sources. In the case of Eastern Europe the problem is further complicated by the way, as the author of this latest contribution to the literature on the subject observes, 'the whole picture is obscured by a fog of tendentious propaganda'. There must be many therefore who will welcome Mr. Singleton's comprehensive 'Background to Eastern Europe'.

The book is advertised as being aimed at 'the intelligent layman' (a creature favoured by publishers — I suspect he has the curiosity to buy books without the stamina to read them) but the authors own experience with the WEA and, currently, as Lecturer in the Social Sciences Department of Bradford Institute of Technology has doubtless contributed to the production of a book in many ways admirably suited to the needs of teachers of contemporary European problems.

'Background to Eastern Europe' contains within one readable volume the geographical, historical, economic and political background of Eastern Europe, together with a section on some problems of current interest and a useful selection of books for further reading. The range of topics covered naturally requires considerable compression (eleven pages are devoted to the whole history of 'The Nationalist Movements', for example) and this in turn may have led to some debatable generalisations, but nevertheless Mr. Singleton has produced a clear, well balanced survey.

The teacher might appreciate more maps, charts and other graphic summaries. The tumult of lines on the small maps which do serve as illustration are not immediately helpful. The text is interestingly presented but the flavour of some of the events described might have been more vividly captured in some of the exciting photographic material available.

On the whole, however, the volume contains much stimulating and clearly expounded matter. The author concludes that 'The "Iron Curtain" which has disfigured the face of Europe since the Second World War, has been a serious hindrance to the rational exploitation of the human and material potential of the continent. If it is to be broken down, there must be greater understanding between the peoples of the two halves.' In 'Background to Eastern Europe' Mr. Singleton has provided a useful source of material for those who are working for this end.

David Bridges.

### Since 1945.

### Aspects of Contemporary World History

General Editor: James L. Henderson.

Publisher: Methuen 1966.

'What has been happening in the world since 1945 and what does it signify?' asks Dr. Henderson in his Foreword. He concludes in the last chapter by hoping that the information and reflection contained in this volume will help teachers to perform their functions as British citizens of one world. I think it will.

The scope of this book is wide. It covers all the regions of

the world, even the usually neglected Latin America. With the exception of Asia which is dealt with (anyway to a Western reader) very superficially the contributions by Dr. Henderson's distinguished team of historians and university lecturers in politics and economics summarize very well what has been appearing in the news about these regions over the last 20 years. The only critical observation I would make is to question whether contemporary world history is necessarily a history of the world viewed in regions. Do historians really believe that terms like Asia, Middle East or even Europe can be sufficiently precise to constitute a framework for a chronicle of the past?

All the contributors have succeeded in making these events which they chronicle quite plausible. For it is the assumption of historians that nothing happens but has its roots in the past. Surprise or astonishment are not attributes of historians; not for them the quantum jump. Mr. Seton Watson is the contributor who brings this out most. His masterly account of the Cold War makes one almost believe that we are puppets in a gigantic chess game. If only these grand masters would go in for a little prediction! But that they will not do. Can it be that the past is rationalised a little bit, in order to explain the present? The question abides. But it is not the one which worries these historians. Their principal anxiety about contemporary history is whether one can be objective in dealing with the present. As if historians or anyone else ever could be objective about the past; secondly the inadequacy, or possibly superfluity of source-material. The present volume is ample proof that these anxieties are groundless. They have had little difficulty in seeing the wood for the trees — or is it the dead wood for the dead trees? What is new in this volume and to be welcomed is that here in very readable form is a book which is conceived in terms of One World and chronicled with perspicacity and style.

Patrick Armstrong.

### The Plague and the Fire of London

Sutherland Ross

Faber and Faber; 12s. 6d.

The Plague and the Fire of London forms part of a rather mixed bag of history books published under the title of Men and Events and running from the life of Wilberforce to the Battle of Britain. The other 'events' in the series seem heavily military: this account is an attempt to consider human behaviour under extreme conditions of a different kind.

The story of the events of these disastrous years is dramatically told with a wide selection of contemporary sources. Sutherland Ross is particularly good at setting his scene of late seventeenth century London life with such detail that the London hit by disaster is a real London. In fact his theme is broadened out to take a good deal of social background sometimes not entirely relevant as when he discusses the growth of Quakerism. His account is particularly valuable in describing the precise nature of the plague and in assessing its causes and ramifications. It is a tale told with verve and compassion.

Where the book is unsatisfactory is not in the text but in the production. The cover has the mark of death on it, bound in an unattractive red with the name of the series and the volume printed on the front of the book as well as on the spine. The illustrations are often appalling. A contemporary map giving the location of wards, parishes and buildings of Old London has the grave disadvantage of being impossible to decipher. A book written with such a sense of the past deserves a more attractive dress.

H. Browne.



## BOOKS RECEIVED

### **Examining Oral English in Schools**

P. J. Hitchman  
Methuen & Co. Ltd. 18s.

### **What to Tell your Children about Sex**

Child Study Association of America  
Geo. Allen & Unwin Ltd. 16s.

### **Asia Now**

Bernard Llewellyn  
Hodder & Stoughton Ltd. 5s.

### **What Scientists are up to**

Magnus Pyke  
Hodder & Stoughton Ltd. 5s.

### **What Happens in School**

Violet Gordon  
Pergamon Press 15s.

### **Echoes of Experience Stage 2**

R. L. Curling & A. Blakeley  
Longmans Green & Co. Ltd. 6s.

### **The Psychology of Childhood and Adolescence**

C. I. Sandstrom  
Methuen & Co. Ltd. 36s.

### **I Was There (The Memoirs of H. S. Tremenheere)**

E. L. and O. P. Edmonds  
Shakespeare Head Press 30s.

### **Four Plays for Christmas**

K. Nuttall  
Longmans Green & Co. Ltd. 5s.

### **Four Plays from History**

K. Nuttall

Longmans Green & Co. Ltd. 5s.

### **Understanding the Mass Media**

Nicholas Tucker  
Cambridge University Press 30s.

### **Design February 1966**

Council for Industrial Design 3s. 6d.

### **Poems for Movement – 'A Teachers' Anthology'**

E. J. M. Woodland  
Evans Brothers Ltd. 12s. 6d.

### **Tad, The Tree, Mrs. Jenny, Bill and The Holiday**

Joan Tate  
Heinemann Educational Books Ltd. 12s. 6d.

### **Because Children Care – December 1965**

Association for Childhood Educational International \$1.

### **Helping Children Identify – January 1966**

Association for Childhood Education International \$1.

### **Education Today –**

#### **A Basic Science Course for Sec. Schools**

Edited by M. Robinson  
Longmans Green & Co. Ltd. 13s. 6d.

### **English Journal, Volume 54**

National Council for Teachers of English 70 cents.

### **Music Education**

V. Horner  
Australian Council for Educational Research \$4.50.

### **Experiment and Tradition in Primary Schools**

D. E. M. Gardner  
Methuen & Co. Ltd. 27s. 6d.

## **EDUCATION SERVICES – RESEARCH AWARDS**

The Council of Education Services announce awards for publications or manuscripts judged to be of special value in promoting the social purposes of education. As a guide to applicants wishing to qualify or to receive further information, a leaflet briefly outlining the social purposes, as conceived by Education Services, is available on request from the Secretary, Little Brooms, Rotherfield, Crowborough, Sussex, to whom all communications should be sent.

**BOOKS ALREADY PUBLISHED.** The Adjudicators at their discretion will make awards varying from £50 to £100 in 1966 for books on the social purposes of education, published in the English language since 1 January 1966, and before 1 October 1966.

**SUBJECTS of NEW RESEARCH.** Unpublished typescripts may be submitted in English on either of the following subjects, in the period up to 1 July 1967:

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**Education Act of 1944 and After**  
The Rt. Hon. Lord Butler  
Longmans for the University of Essex 4s. 6d.

**Thirty-Fifth Annual Report, 1964-1965**  
Australian Council for Educational Research

**Inaugural Speeches, Messages, Closing Speeches.**  
UNESCO.

**Evidence in Pictures – Changing Society in Victorian England 1850-1900**  
I. Doncaster  
Longmans Green & Co. Ltd. 9s.

**Aspects of Contemporary World History**  
General Editor James L. Henderson  
Methuen & Co. Ltd. 21s.

**Education Today – Introducing Social Studies**  
W. J. Hanson  
Longmans, Green & Co. Ltd. 10s.  
**School & Amateur Orchestras**  
John B. Dalby  
Pergamon Press 17s. 6d.

**A Teacher's Guide to Reading Piaget**  
M. Brearley & E. Hitchfield  
Routledge & Kegan Paul Ltd. 18s.

**A Basic Latin Grammar**  
C. W. E. Peckett & A. R. Munday  
Rivingtons (Publishers) Ltd. 8s. 6d.

**English Journal, Volume 55**  
National Council for Teachers of English 70 cents.

**UNESCO Chronicle, January 1966 Vol. XII No. 1.**

**International Conference on Public Education**  
UNESCO.

**Learning Mathematics – Book One**  
Raymond S. Heritage  
Penguin Books.

**Vernieuwing Van Opvoeding En Onderwijs –**  
Nov., Dec., Jan. and Feb. issues  
J. C. Freudenthal-Lutter, Utrecht.

**A Natural Approach to Mathematics Part 3**  
H. W. Clayton & D. N. Straker  
Pergamon Press.

**Using Graphs Book 1 and 2**  
A. L. Griffiths  
Oliver & Boyd Ltd. 4s. each.

**Foreign and Second Language Learning in the Primary School**  
C. J. Dodson  
Faculty of Education, University of Wales.

**New English – Book One**  
Alan Durband  
Hutchinson Educational Ltd. 7s. 6d.

**The Book of Arts and Crafts**  
M. Ickis and Reba Selden Esh  
Constable 14s.

**The Modern World – The Arabs**  
E. C. Hodgkin  
Oxford University Press 7s. 6d.

**Persuasive Technical Writing**  
J. G. Banks  
Pergamon Press 7s. 6d.

**Moray House Publications No. 4:**  
**Source Book for Agricultural Education**  
Robert T. Wright  
Oliver & Boyd Ltd. 5s.

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## in home and school

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32 Earls Road, Tunbridge Wells, Kent.

*In place of an editorial we print this month*

### *An American Story*

Based on an interview with Arthur E. Morgan,  
Antioch College, Yellow Springs, Ohio,  
8 April 1966.

At 87, educator Arthur E. Morgan continues to be a thinker and a doer. His name will always be associated with the Tennessee Valley Authority, as creator and first Chairman of this major social experiment of the 1930s which has since brought material well-being to an extensive area of the American South.

Arthur Morgan grew up in a small town in Minnesota, a fabulous land of hot summers, winter blizzards, mining, farming and lumbering. It is a land of tall tales — Paul Bunyan country. Bunyan, a mythical character, strode across the land in seven league boots performing superhuman feats of strength and endurance. The Paul Bunyan legend is a fitting background for Arthur Morgan, who developed his own invention of a camera at age 15; wrote for Popular Science magazine at 17; in his teens gathered lichens in the woods and sold them to an eastern university; taught school at 18, after only three years of high school himself; at 19, worked

his way through mid-western states to fabulous Colorado, supporting himself as a farm laborer, coal miner, peddler of a stock of 'great books' he assembled, and as a type-setter and logger. At 27, as an engineer, he drafted a drainage code adopted by the Minnesota State legislature and proceeded to establish an engineering firm which reclaimed over two million acres of land in the great area of the middle western section of the United States.

Morgan dared to dream big and saw many of his dreams come true. It is as the creator of a unique liberal arts college with which this interview primarily deals.

In the spring of 1919, Arthur Morgan was made a Trustee of Antioch College, an undergraduate institution founded in 1852 by Horace Mann. He came to live in Yellow Springs, Ohio, lured there by the beauty of Glen Helen, an area of trees and waterfalls, quite as much as by the new challenge of a trusteeship. Morgan remembers the College of 1919, with its enrollment of some 20 to 30 students and a budget of \$15,000 a year. He remembers the faculty of part-time ministers who 'fortunately were not successful' for had they been they would have wanted to go on as they had always done with little change.

As a new trustee of Antioch College, Morgan sought a president and new trustees from coast to coast. Many men found the presidency of the new school beneath their ambitions, or as limiting the scope of their efforts. Others would have accepted but were judged to be too limited in their insights. Morgan, himself assumed the presidency of Antioch College in the spring of 1920. A board of trustees with vision was assembled. The hunt was on for new faculty and the financing of a larger program. The college was intended to help each person realize his or her potential in the American democratic tradition.

Unlike the European conception of a higher institution of learning, as a community of scholars separated from the on-going community life about it, Morgan conceived Antioch College as involving the whole of life.

'Antioch students, instead of being specialists only, or men and women only, should be concerned with the whole range of human life and culture.'



The conventional four-year course of study was lengthened one year to allow each student to engage, under guidance, in a wide variety of jobs in industry, government, social welfare institutions, and increasingly in research organizations throughout the United States. In recent years foreign experience has been added to an unusually strong liberal arts program for some 1,800 students.

The Antioch faculty is thought of as not only a group of teachers and scholars. 'They need to live where environmental conditions make full, normal life feasible.' And so the College and the people in Yellow Springs, have over the years given major attention to building the Yellow Springs village community. For example, today, and not without stresses and strains, one finds in Yellow Springs an unusual degree of racial integration, a real contribution of Antioch College and the whole community of Yellow Springs to America's major domestic problem.

From its beginning Antioch College has evolved new ideas and sought to implement them. In the early days of Morgan's stewardship, a faculty member made a public speech in which he cautiously developed the idea of the desirability of public rather than private industrial power. The president of the local private power company immediately waited upon the President of Antioch College. Here was a dangerous idea. 'The private power interest would not stand for it.' The College was attacked in many overt as well as covert ways. This was but the first of numerous instances where, in their search for the good life, the Antioch College faculty has suffered public obloquy and scorn.

In recent years recurring attacks have centered on the condemnation of 'dangerous social ideas.' The college has been attacked as 'a bed of Communism,' but neither Morgan nor later leaders of the college have been Communists.

Arthur Morgan's quarrel with Communism is now what it has always been.

'Their ethical pattern is not sound. The immediate objective justifies unsocial acts. Communism is doctrinaire in both ideas and practice. It loses sight of long time values. This is sheer dishonesty.'

As Morgan looks about him, at the age of 87, life

continues to have

'Unsuspected resources of creativeness, of productiveness and of other values which remain apparently nonexistent because men see their various interests as largely separate and unrelated. Very often, our purposes are defeated because they are too limited. To the degree that men see life as a unity, with all its elements united and interrelated, the various elements tend to support each other and larger possibilities of life are revealed.'

Arthur Morgan is, today, a dynamic forceful personality. Students and educators seek him out and are inspired both by the beauty of his language and the sensitivity of his thought. In talking with him, we realize anew that **there is still a world to be discovered — a world to make.**

**Samuel Everett**

President United States Section  
New Education Fellowship

## *Editorial Notes*

We are fortunate this month in having an article by Howard Case about a therapeutic discipline for living. He describes a particular experiment alongside an article about planned environmental therapy based on a talk by Marjorie Franklin. Both articles accept the living step which modern educational thought has taken.

Howard Case says 'Maladjusted children are those whose life forces (some of them have more than the so-called normal) have been dammed up, wounded and distorted and rehabilitation consists first of all in leading the child to feel that life is worth living and then encouraging him to live it.' Later in the article we are reminded 'We cannot destroy life. We can only destroy or disrupt human participation in it.' and 'maladjustment cannot be cured by "lessons" — only incidentally through beneficial contact with another human being.'



Possibly we are here at the roots of all education, not just of therapy for the maladjusted. The article is very near to poetry and to the thought within a play such as O'Casey's 'Red Roses for Me.'

In 'Planned Environmental Therapy' the writer is refreshingly non-didactic. She thinks that this art and science will become more a matter for conscious planning in the future and she warns us that any system of planned environment must leave room for 'the spontaneous chance discovery of an absorbing interest that gives purpose to life' and for the 'fortunate chance.'

Both writers are truly perceptive. After their contribution had gone to press we were wanting an editorial of a similar quality when by the same post 'An American Story' arrived by 'a fortunate chance.' Samuel Everett admits that the youth in an old man shows 'there is still a world to be discovered.' Education is back with life.

Dr. Van de Lely is pessimistic in his thoughtful article about the impact of technological progress on men and society. Yet he uses the word 'progress' in his title. Did the word slip out because he really believes progress may come from technology. Certainly the very idea of progress is recent. To the young technology is part of life. And I think the answers to some of this writer's doubts are implicit in Howard Case's contribution.

I sent two schoolboys to visit an entymologist friend. They announced on arrival 'we are both artists' and then added politely when they remembered their host's bias 'and biologists.' The living young have remarkable resilience if we leave them free to use their astonishing powers of improvisation.

## *A Therapeutic Discipline for Living*

**Howard W. Case**

Headmaster of Epping House School, Hertford

Epping House is a School for Junior maladjusted children situated 4½ miles south west of Hertford, Hertfordshire. The Georgian house stands in 7½ acres of parkland surrounded by some beautiful and aged trees, and situated amid unspoilt countryside, 19 miles from Oxford Circus.

It is at the moment suffering the indignities of builders, inside and out, the object being to make conditions less wearing on its residents. When they have gone a new classroom block will have been added complete with a meeting and concert hall and the whole house will be centrally heated, a factor which is likely to spread the opportunities for living over a much wider area.

In settled times, the School houses about 35 children and 10 adult residents, and in addition there are 4 staff houses. The children are looked after by ten adults, six of whom are teachers. The others may be full or part-time houseparents, the housekeeper and her assistant, the caterer or any other member of staff working in any capacity, who also has an aptitude for the work. All carry out specialist functions during the day time, besides sharing the care of the children. To do this, and at the same time give dynamic and energetic therapeutic aid to the children, staff are divided into three groups of three or four (according to the staffing situation) and each group works a full day seven times in three weeks thus: Saturday, Sunday, Friday, Wednesday, Thursday, Monday and Tuesday, the two day groupings having been found to be in the best interests of the children, at the same time enabling the staff to have two consecutive days off each week, a necessity if the staff are to retain the health and freshness required when working in a therapeutic atmosphere.

Maladjusted children are those whose life forces (and some of them have more than the so called normal) have been dammed up, wounded and distorted, and rehabilitation consists first of all in leading the child to feel that life is worth living and then encouraging him to live it. People often ask why maladjusted children have succumbed to pressure where others do not. May not the answer

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be that many have little life and sensitivity left to destroy. Maladjusted children are not those who are organically defective, dull or lifeless, or who have poor mental and physical equipment, but those who have not been able to stand the strain of existence with their roots out of the soil. Such children quickly react when they begin to make contact. And so do some adults visiting the community. Some quite unconsciously explode into licence and looseness, like besotted revellers. Some then regain their balance, others go over the edge. Children find it likewise, drink heavily, are intoxicated for a while, then begin to live.

I do not intend to discuss the causes or symptoms of this condition. These are referred to in full in the books listed in the bibliography. We cannot destroy life. We can only destroy or disrupt human participation in it. The job is to restore this, and any community attempting it must offer life, more abundantly and in purer essence than elsewhere. Maladjustment cannot be cured by 'lessons' in a 'classroom', except indirectly through the beneficial contact with another human being.

The disfigurement of maladjustment often remains hidden while the child struggles against the onslaught of inhibiting forces; then with continued pressure, surface signals appear, such as anti-social behaviour, bed wetting or asthma, whereupon a new, overt and conscious attack in the form of verbal or physical battery, disguised as increased concern or redoubled rejection, is launched by the adult against the symptoms and its owner! The child asking for bread receives a stone.

The first duty of a therapeutic institution of this kind is to refrain from this second attack. Thus any form of punishment or over concern towards symptoms like anti-social behaviour, pilfering destructiveness, and withdrawal must be avoided. This is the stage when the children discover the adults are on their side.

The foregoing must not be construed as the application of the principles of 'self-regulation' or 'spontaneity.' To allow these illnesses free rein, is the very antithesis of achieving these ideal states, realised only with the utmost good fortune, by any of us, when the therapy is complete. Beware too all those who, on entering the community construe the swearing and the obscenity as free expression

encouraged for its own sake, or who in their intoxicated release openly align themselves with it, for this is the path to disaster. This, it must be clearly understood, is a deliberate therapeutic tool in the hand of an adult who can and must remain uninvolved, but who is involved in the offering of the warmth and security which will lead the child through these storms back to the calm of living.

Let us admit that life is becoming more and more inaccessible. It retreats as urbanism advances, it flees from the earth as poison sprays and chemicals kill or impoverish our food, atomic explosions deplete our supplies of fresh air, mass medication threatens our water supplies, mass media of communication batter our minds and emotions into submission to predetermined attitudes and feelings, so that we find it difficult or impossible to identify our real selves and are made to feel guilty or queer when we do. Those who can are squeezed further and further away from social living into small groups who find it even more difficult to make any contribution to society.

So that having individual thoughts and feelings can be another embarrassment, creating other difficulties.

What is an educator to do? Give up the whole struggle towards sanity and go in for safe 'subjects' or be honest with his pupils and tell them he is leading them into life but outside it will mean battle? The enemies outside, lovable though they be, will attack, but to the child full of life this will make few inroads into the peace, confidence or assurance he knows.

And from the enemy camp come the staff, vaguely staggering or madly rushing. These will have to relearn on the inside. A therapeutic community must also give therapy to its adults. He who guides the community, must be tall enough to have one foot on each side of the frontier, and a vision which ranges far into each territory.

I make no attempt to define what I consider life to be but he who hesitates before slaying a tree, who returns home with the rubbish he was about to strew on a field of grass, who pauses before he enters a piece of country under concrete, or who can leave a cat to its own proud isolation is getting in touch.



Having left the path of life, one cannot get back without help, and the help has to be maintained until the organism spurts into motion. The therapeutic environment must give this help and provide the widest area of life situations. I would now like to deal with some of these.

The staff are first brought to face reality in the weekly staff meeting, which discusses each of the children in turn and when necessary, but which inevitably uncovers the reality about ourselves. When the staff can face this, they can help the child by tolerating his symptoms more easily, they can help him to make contact with real things; fresh air, trees, water, mud, silence, noise, laughter, sadness, love, hate, giving and taking, service and selfishness, rest and activity, the human body in dress, in impersonation and in nudity, in pregnancy and birth, growing up and death. They can then offer the warmth of physical contact without improper involvement and help the child face the fact of his growing sexuality.

It should be noted here that Epping House is not a static community, it is always experimenting, looking at the facts, and proceeding according to the findings. It is always seeking better relationships remembering that its maturity is not likely to be greater than that of the Headmaster first, and then his staff. Sensitive people learn from experience.

Ideas condition practice, but practice must then produce new ideas. In seeking, one finds that at some point life spontaneously breaks through and points the way forward.

The central feature of community life is the School meeting, which is held each day about 9.30. It is eight years old and traditions have been established which make it possible for a child to conduct it. Very few children refuse an offer to do so. The school sits in a circle, with the child chairman sitting at a table at some point in the circle.

The other important office is that of writer, not of minutes, but of the names of people wishing to speak. These are written on a wall board opposite the chair, thus relieving the chairman of the burden of remembering many names. Herein lies the secret of a well conducted children's meeting, and this idea is a good example of how a solution to a long

standing difficulty can flash across the mind, spontaneously in a vital, truly democratic community which waits. Trainee chairmen conduct for a short time only. Writers are trained by the more experienced.

Successful meetings depend for their success on the artistry of the adult responsible, and he must neither dictate, dominate or withdraw. He must know when the children will proceed to a conclusion without help, he must be watchful of the excessive domination or intervention of staff, and he must also know when the children are calling for help, and be able, briefly and unobtrusively to throw in the remark which goads the meeting into fresh searching.

The Chairman has the agreed Agenda before him, and this covers the business of daily social living. The meeting opens with some cultural activity, such as a piece of music chosen by children or staff, a play, a talk or exhibition of work. This is followed by announcements about the arrival of letters, and any of the other activities occurring during the day. Requests for social approval of pursuits which call into question ones level of maturation have to be made in writing, and the request is discussed and voted on.

In Question Time, children and staff raise their day to day problems, but vigorous discussion may take place at any point on the Agenda and take up a major part of the meeting.

Children are thus enabled to hear a wide range of opinions at all levels of age and maturation. But here, as everywhere in a maladjusted school, there must be a core of experienced children who have come through. Without this there can be no evident goal for the uninitiated. The former are more able to accept that the meeting does not always grant what is required, they are less likely to be moved by hateful or shallow comment, they can indulge in hard hitting comment without fear! Some of the less mature, drifting aimlessly without standards or values welcome the forthright but hate-free direction of their more mature peers. Others gain confidence in the opportunity and growing ability to express their individual feelings and ideas; others again, surprise themselves that they can express anything at all. All thrive in the life giving experience of being taken seriously by all,



whatever they say or how they say it — or shout it, freed from the deprecatory and destroying taunts of adults.

At one point in the Agenda, the staff offer to conduct certain activities in the afternoon or evening. These depend on the skills of the current staff and at the moment cover a wide range of the usual arts and crafts, together with the more unusual shellcraft, plastic modelling, cookery, (in which one can eat the material at any stage) spontaneous acting with dressing up and make up, Camp Fire, and almost daily swimming summer and winter. Children are free to choose these, to find their own activities or do nothing at all, and this last proviso is the most important of all, for a denial of this denies to the child the chance to stand and stare and wait for the welling up of energy.

In following their own choice children make camps, with the assistance of stakes and galvanised iron sheet which we supply, they build huts in the trees, on the surface or in holes in the ground. We have several ropes suspended from the trees, and a rope ladder. These tend however to damage the trees, and we are seriously considering our policy. Perhaps there ought to be specially constructed apparatus. Children play at war and gangsters, and at times, group games and an elementary form of cricket. British Bulldog often, football never.

Some of the less secure stay around the adult and are happy to do little chores for their chosen friend. Others play with the cats and dogs, numbering about fifteen and two respectively, while the less social read or dream in the sitting room. Small groups of marble or conker players while away the hour. Our statistical surveys have noted the wide range of an individual's activity over a spell of time, and rarely does any child, maladjusted as he is, complain that life is boring. Children who can choose are happy. There is no problem of indiscipline which arises when there is force or little choice. Elsewhere children are sometimes offered a limited set of alternatives, and insist that this choice must be adhered to over a long period. While this is better than direct compulsion, there is no real freedom, for children are essentially experimenters, living in the moment, and even the weather can make a choice made one minute, quite stupid the next.

Children attend class groups from 11 a.m. until

12.30 p.m. This is an expectation and children largely accept that they do what the school wants for this short period, and recognise it as part of the social obligation.

Children are free to attend meals or not, but this fact is known to the staff. When they attend, they are offered a wide range of foods to choose from, and this is supplied in generous quantities. Children help themselves up to the recognised limit for a first helping but can usually obtain a second. They are offered a wide range of whole, fresh, organic foods, but the impoverished foods are included for the benefit of those who have not acquired a palate for the other. Eventually whole food tastes so much more exciting; if it does not promote health, it patently halts disease, and the reasons for this come simply to children who are beginning to sense the indivisibility of the life process.

While children are free to choose, they are not free to dominate the adult by expecting their meals at any time.

The whole community uses first names. This is the organic historical approach to communication. Surnames came on the scene only when social living became less personal. These are superfluous in a small community, once the sham dignity of hierarchy is abolished. It is not surprising then, that first names facilitate the easiest relationships, uncluttered by memories of barriers created by surnames, reinforced by Sir, Mr. or Miss. Even mum and dad are often similarly loaded but in any case these titles should not be usurped by other people. Nor are they easily attached to other people, except in moments of forgetfulness during a warm relationship with another adult. But first names are immediately accepted, even with the rigidly conventional, in a loving situation, because one person can only have one name. Or as one of the children said, 'How can I love her if I don't know her name?'

Children at Epping House are free to be nude in the grounds and buildings but may not break the law by approaching the highway. This is a freedom which many children so obviously glory in, but do not always accept initially. One of our most earnest nude sunbathers, refused to wash or take off his clothes for many months when he first arrived, and for a long time after, never in the presence of anyone else. Just before he left, this child explained



that one should not be nude where there were other people, because 'they were not up to our standard.'

Children at Epping House have easy access to books about the things they want to know or reassure themselves about. Books about the human body, its growth, functioning and reproduction are always available.

There are many good photographs of birth, but the censor prohibits those of human mating — a sad lack.

It is difficult to decide which of our techniques tolerate the symptom and which relieve the pressure or does both. I seem to have emphasised the curative treatment at the expense of symptom tolerance.

People find it hard to tolerate some behaviour but it is harder still when the behaviour is not just bad, but aggressively and obscenely directed towards oneself rather than things. Children may agree to use the agreed blackboard for a demonstration of their aggression, but those more full of hate will still scratch obscenities across a newly polished piece of furniture, be obscene, or spit at the object of attack in person. Epping House children do not write on lavatory walls; they can do it more openly than the general public!

But excreta is dropped and smeared by the more aggressive, and some children wet and soil their beds day after day for very long periods.

Camp Fire and Dressing Up often indicate the pressure and inhibitions, and often release, to the extent that some children who have many fads at ordinary meals, eat the very same things, covered in soot or ash, with great relish at Camp Fire. At the end of the ceremony, most children urinate in the fire. Children whose excretory rhythms have been distorted find it easy to defecate into holes in the soil; a natural position and the right repository in organic living!

Cooking in the school kitchen in the evening is a continuous attraction and most of the staff take these sessions. What is not eaten before the mixture goes into the oven, is shared between school and the individual cook when baked. Whatever the virtues of raw or uncooked food, there is something

more than smell constituting the therapy of the warm embracing kitchen.

Children discover in animals the uncomplicated living essence. Animals give and receive in an unadulterated, unspoken relationship. That they are such proud, throbbing, unpampered animals is witness to the sensuous experience they enjoy with the children, some of whom find them substitute stepping stones along with the Teddy Bear to maturer relationships with their peers and adults; stepping stones from the all encompassing womb and the enveloping, life giving breasts. Breast deprived children show their need in their intense desire to chew and suck anything to hand. In other older societies, substitute breasts could be found, but at Epping House the need is recognised by having baby bottles available, the next best thing if accompanied by love.

The need is demonstrated time and time again when a child newly arrived on the first day, feels aggrieved if he is offered a cup instead of a bottle. Children at Epping House never feel it is anything out of the ordinary for some to have bottles, and this in spite of the comments which must come from the untutored, outside the School. On one occasion the teats of the bottles were mixed up during sterilization, and an unsuspecting domestic thought no harm would be done by replacing them haphazardly. Every child who had been given the wrong teat knew! Some have pierced large holes in the teats, others have bitten them off halfway, others again right down to the rim. We suspect the treatment of the teat, follows closely the amount of unconscious aggression felt towards the once depriving mother. Most certainly, these are deep problems, originating early in life.

At 6.30, the main activities of the day cease and the bedtime routine begins.

Nearly all the children have a voluntary job which is done at this time. It's not easy to get one when a child first arrives, but in any case, the new child then enjoys so much the new found freedom to play.

After a while, the small chore is welcomed as an additional means of increasing the basic pocket money and as a way of demonstrating ones maturity, which is eventually recognised by the School. Recognition allows one greater freedom



than the majority who may not be considered responsible enough to stay up later at night or to travel to town unaccompanied. The child must be offered the satisfaction of making a contribution to the community, of taking responsibility for a small area of community life, and of doing a job which is within ones capacity, well. The net result of this activity is a peace which is in direct contrast to the resistance shown by children generally against going to bed. The bedtime story, if children choose to go, continues this, and the subsequent drinks given to all at night at eight o'clock go far to helping the children face the night.

I haven't said a great deal about the Staff in this short article. It will have become apparent however that this is no therapeutic institution for adults. The physical and mental demands of the children in a therapeutic community are so great that disturbed adults, while able to make involved, sometimes insightful, but dangerous relationships with the children, are soon abdicating from the real hard work sometimes with erudite, philosophical arguments or crying out to the other staff for help, and even exhibiting more serious symptoms than the children.

With the help of our field workers we keep in close touch with the parents; visitors play an important role and we try to interest officials. In spite of all our efforts we fail some children. Largely, we feel we realise our object of making restitution to the children for their past deprivations. We know we provide a warm and happy atmosphere for children and adults, and it is one where all can feel safe to be unhappy and disagreeable too.

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And acknowledgement for inspiration received to T. R. Barnes and E. Oakeshott.

### *The Meaning of Planned Environmental Therapy* Marjorie Franklin

*A talk given at a meeting of the South East branch of the Association of Workers for maladjusted children.*

I have been wondering how I could best approach this subject before an audience most of whom are engaged in the field and must know much more intimately than I do the joys, difficulties, pains and hard work and sometimes disappointments involved. I feel it a great compliment to be asked to open this conference.

One thing is certain, the looker on does **not** see most of the game! But I may extract some encouragement from another saying; Though the man or woman on the spot sees the trees more distinctly, the looker on sometimes may get a better view of the wood. So I think I had better just give some general ideas on the subject that have occurred to me. I see it as a young wood and growing. To drop metaphors, this enormously important contribution to treatment and cure is a comparatively new technique. The historian may discover here and there earlier ventures in the field, where influences from the surroundings have been, with thought and intention, and with intelligence and love, harnessed to help in the cure of the mentally troubled. But it appears that, in Europe and USA, planned environmental therapy as we know it, started about forty or fifty years ago, and some of the pioneers are happily still with us.

Thus those engaged in this work are still ploughing a partly fallow field and can have the excitement of



discovery. There is, however a solid body of fundamental practical experience to work on which was not open to Homer Lane or August Aichorn, the modern founding fathers. As one of the chief constituents of a **Therapeutic Unit**, working in close co-operation with specialist psychotherapy — a concept I hope to enlarge on later in this paper — planned environmental therapy is already an established branch of the healing art and a subject for conferences, discussions and books.

Though young as a distinctive practice, planned environmental therapy has a long ancestry. From time immemorial people have sought health from new surroundings, new ways of living and meeting new people. That minds are affected by impressions coming from outside, not only in the formative years of infancy but throughout life, has been taken for granted. Environmental changes commonly prescribed for the depressed sometimes helped but often made matters worse. When sensitive children were removed from home to strange places without understanding much unhappiness was often caused. Good results when they occurred were fortuitous — e.g. a chance meeting with the right person at the right time, an unexpectedly congenial atmosphere, a new friend, or the discovery of an absorbing interest that gave a purpose to life. My dictionary defines the word 'fortuity' as 'a chance occurrence' and also of 'unstudied and unintended character', which seems apt to our theme.

Unstudied indeed! When one thinks of the bitterness and personality wastage caused by the polished misery of some institutions to which materially deprived children were sent, presumably with the idea that it would make them better, one wonders if the people involved know anything at all about the nature of childhood. Early efforts to cure by environment seem often to have been a kind of patchwork, with a few good ideas which were out of keeping with the general atmosphere; or else it was just chance. Such planning as there was seems often, with notable exceptions, unimaginative and little informed about the people who were to be helped, as differing individuals. We might call this **unplanned environmental therapy**.

Nevertheless some unplanned experience should be included in more sophisticated planning and should always leave room for the fortunate chance and for

spontaneity on the part of those working with disturbed children and for spontaneous growth. Subject to correction, I think it was from about the middle of last century that, contemporary in time but in striking contrast to the patronage, authoritarianism and repressive prudery which was rife, there grew a sense of social responsibility and of justice and respect for personality, ideas of freedom and of democratic liberalism, and a great increase of measures of social reform, promoted by Lord Shaftesbury and others. The late 19th century was a time of experiments in freer reform, with the establishment of forward looking youth clubs, 'progressive' co-educational schools such as Bedales, and settlements in which the members and staff participated together in democratic community government. These educational and social welfare ventures were for the benefit of the essentially normal, and involved the application of thoughtfully designed environmental influences to bring out the best in normal people who needed help because of age (e.g. school children) or other circumstances. It was not technically therapy, and when similar methods are adapted to treat the maladjusted they need to be modified — few can just be transferred unchanged from the normal to the deviant.

Thus, out of unplanned environmental therapy, and planned environmental education and social welfare work with normal subjects we derive our important new branch of the healing art for nervous and mental sufferers to which I have ventured to give the descriptive title of planned environmental therapy. It is new, developing and adventurous, and works best as a constituent of a therapeutic unit, closely associated with specialist psychiatry and psychotherapy.

The 'wind of change' in the attitude to mental illness and character difficulties, in all degrees and at all ages may, I venture to surmise, be partly due to the spread of psycho-analytical discoveries — but perhaps I am biased and perhaps members of other schools of thought would think differently. The challenge of evacuation in the second world war gave a spur — children from child guidance clinics were there and had to be looked after and were unsuitable for ordinary billets. This led to closer study of needs and to more sympathetic understanding. Advanced pioneer work was started before the second world war, founded on careful



study and an idealism which was seen to be surprisingly practical when applied. But the urgency of war brought wider realisation of the extent of the problem.

I have tried to put the matter in perspective. The conception of treatment by a therapeutically planned environment, and of the phrase 'planned environmental therapy' is not by any means confined to children, but our association is. So the rest of this talk will be about planned environmental therapy as applied to maladjusted children.

Most of us are, or have been, in some way concerned with providing a community atmosphere of a nature which will promote the recovery of children who are unhappy, inhibited, anxious, rebellious or withdrawn, aggressively anti-social or too passive, serious law-breakers as well as emotionally disturbed, socially conforming neurotics, and so on, through the gamut of symptoms that come under the convenient legal category of maladjustment. Provision of surroundings with both individual diversity and community life planned as parts of a design is becoming a scientific technique as well as an art.

While preparing this talk I thought it might be amusing to consult the dictionaries in our local library, where I found Webster's large two volume 1961 international dictionary and the smaller Oxford dictionary of 1957, and I also referred to my own 1964 edition of the Concise Oxford Dictionary. Some of the definitions of these three words are applicable to our theme, and I quote.

For **Plan**, I select from Webster the synonyms 'design', 'intend' and 'arrange the parts of'. From the Oxford dictionaries I choose, 'the way in which it is proposed to carry out some proceeding'. Regarding the last, I suggest that it is useful for a team of co-planners and future co-workers to write down a scheme of agreed proposals, for future reference, though details should be flexible.

One comes across many instances of ill fitting parts. For example, there are institutions whose general purpose is deterrent rather than therapeutic, conducted on repressive and regimented lines, but yet where an attempt is made to provide relief by means of an art class in which, one is informed,

freedom of expression is permitted. The products of the art class are likely to be stilted and uninspired, however. Creative spontaneity would be too much out of tune to enter this design.

However, in different therapeutic units which, let us suppose, we regard as of equal standard, we can expect and welcome a diversity of patterns, since the patterns express the personality of the leader and associates, and also take colour from the children who are there. Items that are good in one place may clash and be out of character and confusing in another.

All writers on the subject seem agreed, as I am, that love is an ingredient that is universally essential. It is the cement which holds the parts together. Most of us would add some other almost equally important ingredients, but would probably disagree as to what they are and more particularly how they are to be used. We can argue heatedly about how to reconcile freedom and support, and so on, but let us be thankful there is little risk of a uniform pattern for all therapeutic centres.

Continuing dictionary definitions and passing to the second word, **Environmental** — Do the dictionaries help here? I think they do. From Webster we get; 'surroundings', 'surrounding conditions', 'forces that influence or modify'. From the Oxford dictionaries I cull 'the conditions or influences under which any person or thing lives or is developed'. This last applies particularly appropriately in connection with our discussion. The most important environmental influences come from the men, women and children within the environment and the relationships formed between them.

Lastly, **Therapy** is defined (Oxford dictionaries) as 'a curative medical treatment'. Lest this might be too professionally possessive, I looked up the word 'medical' and found the definition 'of the healing art', so hope that may pass.

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Twenty years ago I wrote a pamphlet called 'The use and misuse of planned environmental therapy'. I would like to quote if I may, some passages from this pamphlet, slightly altering and abridging. 'From some points of view,' I wrote, 'all



psychotherapy is environmental. The psyche is subject to influences reaching it through the senses — coming from the outside world or from internal tensions and stresses — such as those that arise during development of — instincts and emotions. “Planned therapy” can only come from outside, whether by treatment by specialist psychotherapists directed to exposing the inner, unconscious realms of the mind, or **on the other hand by the absorption of more diffuse impressions through the manifold influences of daily life and a planned regime.** This second, deals chiefly with the reactions of the subject to external reality, although the discoveries — of psycho-analysis have given a greater understanding of how it works. It is this that I am calling “planned environmental therapy” — and I referred to the hope of its becoming an ‘object of clinical study — with the scientific seriousness given to the study of individual methods of psychotherapy.’ (This ends my quotations — there are some things in this old pamphlet that I would modify now, on some my views are unchanged.)

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Environmental treatment of maladjusted children must be attuned to the ages and maturity of the children and the characteristics of childhood, as well as to individual differences. I have mainly in mind children from eight years old upwards in residential centres. This is not because day schools for maladjusted are not important and interesting, but they are a later development and I know less about them. A good deal of what I say applies to both, though in the residential centres the therapeutic oversight of the environment is more extensive — round the clock, in fact.

Perhaps this is the place to insert a few words about **co-education**, of which I personally am in favour. Alresford Place was an independent co-educational hostel-school for maladjusted children which existed from 1949 to 1962, when it was closed for financial reasons. Most of the children were maintained by Local Education Authorities. No objection was raised to children of both sexes staying till school leaving age, or longer, and leavers were generally found jobs by the school in conjunction with the youth employment officer and the sponsors or parents. After we had been running for about six years the Ministry of Education decreed that the

**maximum** age for **admission** to Alresford Place for both sexes be lowered from 13½ years to 11 years. This caused us (the managers) to lower the **minimum** age of admission from 9 to 8 years. It meant that a larger proportion were ready to leave while still of school age, but there were always some of both sexes who stayed till over 15. The reason the Ministry gave us for their decree was that they considered that if the boys and girls were together before reaching puberty the difficulties of having mixed sexes during adolescence might be less. We were glad to have no rigid discharging age, though a bit galled at the fixed maximum for admitting being as low as eleven. I myself would have preferred twelve. But children sometimes remained even after 16 if it seemed they needed to.

The foregoing paragraph was not in the original paper. It is inserted partly to give an example showing that the formidable official ‘they’, even if not agreeing wholly with the managers of an independent body, appreciated the more fundamental therapeutic principles and are not necessarily opposed to the views of the Underwood report in favour of co-education for older maladjusted children. In our case ‘they’ needed no persuading of the harmfulness of the date of leaving being determined by the calendar and thus compelling a disturbed child to make a new adjustment while he could still derive benefit from what we had to offer.

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It is often asserted that the personality of the man or woman at the head of a planned environmental centre is more important than the methods they use. I agree. Of course the intuition and personality of the head and staff matters more than the methods; because you can’t **have** good methods without the right people to employ them. A cold, academic way of doing something is not a ‘good method’ by the time it reaches a child! In speaking of ‘good’ methods I am thinking of methods that help unhappy and muddled children to clarify their confused and frightened minds and become happy and natural. Then they may gaily use their full potentialities and thus enter into maturity, confidently in touch with reality and in friendly and contributing relationship with society. This means having the best available methods and the right people to see that they are used wisely. One can’t



achieve good methods unless one has the right sort of people. But the other way round is rather different. A leader with the right personality, just by being there with his team and his perceptiveness and his intuition, sometimes can achieve cures or betterment. But why stop there? The best of our leaders don't. What this association is largely about is to discuss the methods and principles, whether they are called by the same names as I am using or not, environmental therapists, specialist psychotherapists, teachers of maladjusted children, social workers and others employ in their complementary work together in a therapeutic unit. So one rather wonders why there should sometimes be this theoretical rivalry about the importance, for healing the children, of the personalities of men or women and the methods they use.

Because maladjusted children are children as well as being maladjusted, they have a right to sound teaching just as much and for the same reasons as ordinary children, indeed in consideration of the hard experiences and suffering many of them have been through, I think they should have the very best. In addition, teachers at a maladjusteds' school should be aware of the sensitiveness and special tendencies of their pupils and of symptoms. It is also desirable, among the teaching team, to have some one with special skills in dealing with children having specific learning inhibitions, such as backward readers. There is a two-way passage between school work and the disorders of maladjustment; as a child improves in his general emotional state he will do better at school. The confidence he gains by greater success in school, and the interest of the subjects it introduces him to, all help him towards general recovery. But there is more to maladjustment than school backwardness. Mostly it starts in the home and one of the functions of an environmental therapist is to supplement the home — not a substitute parent, but a supplementary parent.

Sometimes the principal of a therapeutic centre is a teacher and combines successfully his main job with that of headmaster or headmistress of the teaching side; sometimes the two positions are held by different people. I could not if I wanted to say what other profession best fits someone to become an environmental therapist — only that his path of entry should be unhampered by bias and that his is a self-standing career, not a side line of anything

else. Everyone doing this work uses the assets of experience and training which their previous life has given them. In Mr. Otto Shaw's stimulating book, 'Maladjusted Boys', published in 1965, Mr. Ivor Holland, headmaster of Redhill School of which Mr. Shaw is principle and psychotherapist, has contributed an admirable appendix. He demonstrates convincingly the wide scope open to a teacher who wishes to concentrate on and explore the school side.

It is noteworthy that Homer Lane and August Aichorn were teachers before they took up environmental work with maladjusted children, including delinquents. The pioneers of a later generation have come from a wider range of previous professional experience and walks of life. I mention the following, who will be known to all members of the AWMC (the order is alphabetical); Mrs. Drysdale, Mr. Lenhof, George Lyward, Leila Rendel, Otto Shaw, David Wills. Of these I believe only Mr. Lyward was formerly a member of the teaching profession.

It is good that teachers are again taking up this work, but I do most sincerely hope that this comparatively new, this important and exacting career will be recognised as a self-standing profession in its own right, and that there will be no restrictive red-tape monopolies impeding suitable people entering it, or training for, or being appointed to, the top jobs in it. People with the gifts needed for this profession — that is who can maintain stability and obtain personal satisfaction by living helpfully in companionship with difficult children and to continue to feel for them love, concern and respect, and who have a natural gift for leadership. These qualities are too rare and too valuable to allow formal restrictions to interfere with the employment of those possessing these qualities as heads, or with their selection for training for higher grades in their chosen profession (when training is available). Experience as assistant staff with maladjusted children under recognised heads would seem to be desirable, and also some knowledge and experience with normal children. This last could be obtained from such occupations as teaching, child care work, various other branches of social work, psychology, psychiatry, parenthood, even aunthood or unclehood, or just life itself.

According to the schema envisaged, the chief



component of the **Therapeutic Unit**, besides the environmental team, are a psychiatrist and a psychotherapist. These posts are often held by the same person, sometimes by different people and sometimes psychotherapeutic treatment is undertaken by the principal of the institution. In my opinion, even if the psychiatrist confines his work to diagnosis before admission and to diagnostic watchfulness during residence, he can only function at his best if he knows the aims, principles and methods of the institution and in general agrees with them. This seems essential for anyone giving specialist psychotherapy in a place where positive environmental therapy is given. He needs to be accepted as a member of the environment as well as supplying a special kind of treatment. When I wrote my pamphlet of 1945 I suggested that children (and older people) who urgently needed intensive specialist psychotherapeutic treatment, were not really suitable for positive planned environmental therapy until after they had had a period of the former (a sort of after treatment or convalescence); and I pointed out certain difficulties (of transference etc.) in carrying on both in association. I have modified this opinion since. But who would have thought that, twenty years later, some one who had had many years experience as head of hostels for maladjusted children and was then practising as a child psychotherapist, psycho-analytically trained, would be working under a local authority and appointed to visit, five days a week, two schools and a hostel, with a free hand to treat the children! Mr. Barron is one of the pioneers in this. I look forward to the time when more trained psycho-therapists will know planned environmental therapy from the inside. Child psychoanalysts, or analytically trained psycho-therapists who aspire to treat or give specialist advice at forward-looking, progressive units for maladjusteds, may one day regard this as a special branch of their work, involving the co-operation of two complementary techniques. In partnership, the environmental therapist, by his closer contact with the children, can be considered to be more of an observer, and the psychotherapist by his theoretical and clinical studies, more in a position to interpret and explain. But this is not a fixed division and there must be overlapping. There can be no rigid separation of the kind of attitude and spheres of activity of workers with the same people and of the same school of thought.

We have, then, the main components of our therapeutic unit, associated and overlapping, but with their roots in the same territory. Perhaps one day it may become customary for a psychotherapist, wishing to specialise in this co-operative work, to put in some months as a student-helper or staff member at a residential school or hostel for maladjusteds.

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Before concluding I would like to put forward a few rather desultory thoughts on some of the distinguishing features which characterise our speciality.

1. Although human relationships are the **most** important element in environmental treatment, they are not the only factors which are important. Children appreciate beauty in art and nature in their surroundings, freedom to explore, freedom sometimes to be alone, the companionship of animals, and much else that we can provide.
2. Environmental therapy is not a synonym for re-education (taking education in its widest sense as upbringing). Re-education is one of the ways in which recovery takes place and is promoted by an environment that is therapeutically designed. It is a factor also in most other kinds of enduring cure, most of all, perhaps, in psycho-analysis, though I suppose behaviourists might also claim it. It depends how we think of upbringing. Do we mean habit training, that is to say, to be technical, conditioned reflexes? If we do mean just changing the habits of behaviour (and not the deeper causes), then an environment that did just that would be therapeutic — I would not call it so, but some people would. Both attitudes would involve a 'planned environment', but which is therapeutic is perhaps a personal estimate! If by cure and by re-education we mean something more profound and complicated, as I do, then the kind of environmental influences we would use to promote it would be not only more complicated but different in kind.

Apart from what we are trying to achieve by means of the therapeutic unit, what are the distinguishing characteristics of the techniques with which planned environmental therapy is concerned? It would take far too long to go into this in any detail, but I have



selected six examples as a brief indication of the sort of thing I have in mind.

1. The time factor. Environmental therapy is concerned with the present, with the effects of incoming influences as they occur, although one can only fully understand them in the light of a knowledge of what has gone before. Thus every child responds differently, because their make-up and their past experience is different.

2. That the healing work of the environment is continuous — it is diffuse rather than concentrated.

3. It acts by helping to develop a sense of reality, e.g. by enabling the children to get to know the adults and the other children as actual people. It can help to supply the need of a child to be protected from a world that had proved too complicated in the past, and as he becomes able to accept a simpler and more friendly world he can gradually be helped to maturity and the growth of a stronger ego.

4. It is **team work**. From a therapeutic angle the treatment team may be said to range from the principal to the chance visitor. Even the grumbling neighbour may, unknown to himself, be useful in showing the members of a child-centred community (which every school, even for normal children, necessarily is), that there is another point of view. A friendly neighbour, on the other hand can help a suspicious, disillusioned, anti-social child to discover that he can be liked by ordinary people, and not only by the special people of his school.

These are on the periphery of the 'therapeutic team' and perhaps illustrate what I said early on, that in planning one should allow for, and welcome and use, the fortunate chance.

We call it team work because the employed staff all contribute to treatment just by being part of the community, but I think they can, roughly be thought of as belonging to one of two groups. One consists of those members of staff who are consciously participating in therapeutic work — such as the head and his chief colleagues, students and so on. Secondly are those who are not consciously interested in the therapeutic work, or do not wish to take responsibility, but are good members of a team. If they like children, are tolerant, warm

hearted and good tempered, don't easily get upset and are seen to be doing useful work, they can be very valuable. They include some of the domestic staff, and the human value of these can be great, since the very homeliness of their occupation gives them an advantage. It is helpful for maladjusted children to be in contact with ordinary stable people doing familiar jobs, for few of them meet ordinary people in their own families. In many places members of the senior, responsible staff (the first group) undertake domestic work partly because of the advantages mentioned, and also because it gives them opportunities for unobtrusive observation. But I am referring here to the value to the children, also, of those whose overt duties are with things rather than people.

Besides all these, the adult community, unfortunately, usually includes some unsuitable members who cannot be assimilated therapeutically. That is, perhaps, an occupational hazard of environmental therapy which is not so frequent in other kinds of treatment.

5. A therapeutic environment encourages sublimation, strengthens the ego and gives opportunities for children to take responsibility. Shared responsibility develops community values as well as revealing individual character. In human relationships planned environmental therapy helps to bring an emotionally immature and insecure child through and beyond temporary transference relationships to a more mature appreciation of people as they are, by living with them and getting to know them as friends.

6. I have time to mention only one other function of planned environmental therapy, viz. its role in **family adjustment**. The temporary absence of a problem child can relieve tension in the home, but a greater benefit is the way a therapeutic centre can supplement the deficiencies of an inadequate home, so that the child is less frustrated and makes fewer demands on his parents. By this means, plus the encouragement of visits by parents to the school or hostel, who thus see their own children in a community of others — and particularly by the visits of the psychiatric social worker, a brittle home may be saved, or even a broken one mended.



I have tried to explain what I mean by the term 'Planned environmental therapy' by description and by dictionary definition and to show its ancestral relationship to treatment by unplanned chance environmental occurrences, and its relationship to planned environmental methods for helping normal people through educational and welfare work.

The status of planned environmental therapy is referred to as deserving serious study and as an important and not yet sufficiently recognised contribution to the treatment of the mentally disturbed. I have tried to deal with it in relation to the residential treatment of maladjusted children, while acknowledging that it has a wider application also.

I have emphasised that those engaged in the occupation of planned environmental therapist are pursuing a self-standing, independent profession, to training for which and appointments to the top posts in which there should be opportunities of entrance for all qualified by personality and previous experience of the work itself, e.g., as student-helpers or assistants in residential centres where approved methods were used.

Some of the distinguishing characters, aims and functions have been indicated under headings, including team work, reality relationships (community living), ego development, and helping family adjustment.

The need for close co-operation in a **therapeutic unit** is stressed, between environmental therapists and specialist psychotherapists.

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## RE M I N D E R

September/October issue will appear in mid-September. There is no August issue as most people will be away on holiday.

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## *Technological Progress and its Impact on Men and the Future of Society*

Dr. Eugène van der Lely

West-European society is the first society, where, owing to the historical course of technical development, man himself is confronted with the effects of technical progress. It is only a short time since we have become aware that the effects of technical society on man are by no means all favourable.

There are also harmful aspects to be seen. Symptoms are a feeling of uneasiness and restlessness among many people.

As a teacher I know that I am an educator, too. And is not everybody, willingly or unwillingly, an educator to some degree? From my limited experience with children in school and from studies on the impact of technique on human behaviour I would draw your attention to some thoughts on the subject.

Millions of people hope that responsible men will succeed in banning collective madness and protecting the mental health of nations. Possibly this can be better achieved if specialists in different fields join hands and face the manifold problems.

### Main Objects of Education

In my view the educator has two fundamental tasks. He must in the first place arrange that situations will be created which will enable the child to develop his potential abilities and to grow up in a place that offers him sufficient security and affection. Personal freedom lies anchored in this.

Secondly, we must not ignore the fact that the child has to absorb knowledge and learning in order to fit himself for life in a modern society, both as an economic unit and as a social being with good human relations. It is necessary to find a certain equilibrium between freedom and commitment to the welfare of society, which may be called the common interest.

We can endeavour to give as much scope as possible



to what is unique in the individual, while trying also to safeguard the common interest, so that the community and the social order remain protected.

If these ideas can be applied in concrete circumstances, the active process of adjustment of man in society will be realised more easily. If the individual's freedom and the interests of society clash more and more, then this can lead, under certain circumstances, to an extreme individualism, loneliness and even a nihilistic attitude to life may arise. We need norms of behaviour as well as liberty for divergence and free development for individuals. We may also need to protect the present social order against dissolution while the necessary adjustment takes place. Unconsciously, one often supposes that the social mechanism of adjustment spontaneously happens when people meet. This idea is based on the presupposition of a mutual process of influencing and transferring of customs, traditions and knowledge.

### **Communication between Men and the role of Technical Processes**

In the industrially advanced society, however, man is not being influenced by his fellow-man only. Technical apparatus is interposed between people, so that personal intercourse is no longer the fundamental form of communication. Let me elucidate this with some examples. The factory hand will daily talk for only a couple of minutes with his foreman, in order to receive instructions or for consultation. For the rest of the day he is dealing with machines. Many businessmen rely on letters, telephone or telegraph for their transactions. Tram- and truckdrivers and all kind of other people are working a great deal with machines. The typist is the whole day busy with her typewriter.

Noise accompanies man more and more on his way to office or factory, and during his work. At home, noise again pursues him from his own and his neighbours' wireless sets.

After having been in school for six hours a day youngsters have to be on the look out to avoid accidents on the roads. Radio, television and newspapers encourage greater activity of the mind. Unremittingly the sense organs are called upon by countless stimulants, many of them aimed at

influencing people.

### **Phenomena in our Society**

I should like to discuss some social phenomena which seem to indicate a certain restlessness. The increasing use of narcotics, absenteeism in factories, the growing importance of nervous disturbances among adults are illustrations. The 'manager-disease' is well known. The abstract paintings and drawing of many artists may be a symptom that they dislike the cold effects of technological society and reflect the distress of their souls or their innermost longing for harmony.

If we look at our youngsters, many interesting phenomena can be noticed. Many of them are sceptical; some are critical of the moralising of adults. Though many adolescents do not *a priori* reject norms, they test them for sincerity.

Moral talk is compared with example and behaviour. Social norms are evaluated in relation to their significance as a means for adjustment. Do those norms give a key which can be used in the ever changing situations in a dynamic society? Do these norms protect their lives and the need for togetherness in a society where the impersonal influences, having an impact on their lives, grow in intensity? It is difficult to find young people who are prepared to accept functions and duties in associations and clubs. An educator gets often the impression that young people are reluctant to accept obligations or feel responsible for others.

Many teachers complain of a lessened power to concentrate on homework and lessons in school. Some teachers think that memory is functioning less well than in the past. Others believe that invention and creativity decline when children grow older. Vandalism, juvenile delinquency and addiction to drugs seem to be spreading more or less quickly in different countries.

A recently published study in the Netherlands on auditory acuteness with young people has led to the conclusions that in 50 per cent of all cases the acuteness was lowered with 20 decibel and more in one or both ears. Noise was the cause. It is likely that of the one million children of the age between 12 and 17 years, probably about 100,000 will suffer from this damage. It seems, therefore, that our



society is approaching a border-line, or has already passed it, in which the human ear becomes overstressed by noise.

### **An Endeavour to explain these Phenomena**

It is not my intention to analyse each of these phenomena. I will try, however, to place most of them within a certain frame. Part of the social happenings depend on the pace with which a man is obliged to work. This pace is dictated by economic life itself and the technology it applies. The application of more machinery, producing faster and faster, not only accelerates the output of goods, but also puts more strain on human beings.

Technology has divided work into many small parts. Therefore, it becomes difficult for many people to see the relation between their daily work and the social value of their labour for the community. This situation affects the individual's sense of belonging and mattering to society and industry. It generates loneliness and affects joy in work and productivity. Self-respect is undermined, and man loses his trust in life and the future. His relationships with his fellowmen will also suffer.

To summarise: *the mental climate in an industrialised country has also disintegrating effects on the natural cohesion and interaction of the needs of the human soul and conscious behaviour and activities.*

The impact seems to me of such a kind that it has a disintegrating and splitting effect on the unity of the person, and may lead to a process of dehumanisation. The emotional life becomes disturbed, and intuition, spontaneity and creativity may also suffer. A real active adjustment to social environment becomes difficult or impossible.

*The inner sense of freedom is frustrated.* The energy of man does not find sufficient opportunities for social expression and service. A part of man's vitality remains unemployed or is used in coping with tensions produced by frustration. Technical inventions have also their impact on the way youth reacts and behaves. Only in the last 20 or 30 years of general prosperity have newspapers and radio been present in nearly all homes, and even more recently TV has to be added. Youth, as a consequence of these developments, now receives its information not only from parents and teachers through personal contact. The volume of

communication by means of mass-media delivered increases in comparison with the volume of information that one receives in personal conversation. But information conveyed in face to face relations lies imbued in the totality of human encounter. In this sphere social adjustment is engendered during social intercourse. But the stimuli, information and influences produced by the mass-media differ. In the first place, the element of an immediate personal reaction towards the source of information is absent. Secondly, part of the information is what is termed 'objective'. That means that it is stripped of any moral quality. It is just 'neutral'. Much of the information delivered by mass-media is fragmentary. The information has been cut out of its natural context, its time-space relation and its human context. A deformed image of reality is thus produced. It becomes a dehumanised picture. It is, however, necessary that man should develop an accurate image of reality.

Another feature of mass-media is that information is distributed at random and most of the time is not accommodated to the mental age of readers, listeners or viewers. Is it surprising that some youngsters have great difficulty in finding rules of life, norms, that will enable them to cope with their fellowmen and to adjust themselves to the numerous

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impersonal sense impressions, produced or conveyed by technology?

I wonder if youth does not feel, many times, contradictions when it evaluates the images of reality, conveyed by the impersonal impact of mass-media and the knowledge received in the more human sphere of face to face relations. All this may produce feelings of spiritual insecurity, through a lack of consistency in current values. Under such circumstances it is difficult to become socially adjusted and to hope for positive achievements. Under such conditions, adults as well as youngsters can become selfish people, with a sceptical, cynical or brutal way of living.

Possibly it becomes more and more difficult for many youngsters to relate the abundant quantity of stimuli and information to a general scheme of living. Modern youth is under great spiritual and mental stress. Their spiritual and mental survival demand self-defence and self-protection against a threatened overburdening of dehumanised information. Tranquility of mind is needed to face this modern situation.

### **Impersonal Aspect of Mass Media — Good or bad for Youth?**

Critical and creative discussion is needed about the possibility that the excessive, impersonal, chaotic, scrappy and inhuman information concerning the behaviour of adults and happenings in the world threatens youth. An ever-increasing number of youngsters do not seem to be able to handle this information properly in selecting, evaluating and ordering it to help their own social adaptation to the existing society. To protect itself, youth assumes unconsciously an attitude of scepticism and non-engagement to society and its representatives, the older generation. If society does not give clear indications of what it wants from youth, then these young people have to find a way for themselves.

The behaviour of young people is stamped as 'mal-adjustment' by many adults. To what degree and in what respects is the impact of technical appliances on grown-ups and youth unacceptable for a living organism with its own biological, mental and spiritual needs? That seems to me a problem that we have to study profoundly. An under-

estimation of those needs by which, through integration, a person becomes a human being may lead to the creation of social situations which are scarcely, or not at all, bearable for many people. Looked upon in this way the symptoms of mal-adjustment may be, partly at least, an expression of mental health struggling to survive under great stress, due to a difficult environment.

I should like to avail myself of this working hypothesis for further investigation. In the framework of the preceding analysis, mental health exists when society offers possibilities and creates situations by which man can integrate to a well-balanced whole, his affections, the development of his mind and his social achievements.

What is now the meaning of the working hypothesis, formulated above, for the prophylaxis of war?

### **The Concept of Man and War Prophylaxis**

One can look upon this contribution to a diagnosis from different points of view. Economically considered, man will lose part of his energy and potential creativity when placed in a society in which he cannot become himself, and in which he feels himself frustrated. This damages society as well as the individual. Therefore, in my opinion, it is not certain that the principle of competition releases most energy from people and utilises it most efficiently. Moreover, much energy is wasted because human activities are not compatible. It may happen that the results of the efforts of one may more or less be nullified by those of others. Commercial travellers and advertising agents might explain this.

The development of the Western industrial society has gradually led to a social situation in which in practice an excessive attention is given to the satisfaction of material wants. By doing this, a spiritual climate is created in which too little scope is offered and too little attention given to the development of inter-personal and intergroup relationships. Love of one's neighbour, or respect and care of our fellow-men which must find expression in collaboration and in our attitude to our daily work, suffer by it.

If the needs of the affections do not get sufficient opportunity for normal expression, frustration



results. There is a chance that at a certain moment this pent-up frustration may seek an outlet in destructive explosions. When love and affection are refused or ignored, and cannot find an object to be attached to or have no perspective, they may change into hatred and distrust. This hatred threatens to destroy what at first one liked to associate oneself with. These phenomena are well known. Public interest is always stirred by the murder of an object of frustrated love. We ought to be worried if frustrated affections present themselves massively. This frustration, as a collective phenomenon, can be the result of a method of education which is strongly centralised and authoritarian, which does not take account of the fundamental needs of man in the material and the inter-human field, and does not regard his relation with the mystery of life. Mass unemployment may also act as a cause. An industrial society which no longer considers its techniques as an auxiliary as an aid for mankind, can also rouse collective frustrations. This seems to me a new aspect, with which political leadership and sociological statesmanship are confronted today, as well as doctors and, particularly, the social psychiatrist.

### Creative Adjustment

Collective frustrations do not always lead to aggression and irrational outbursts. A philosophy of life, the organisation of dissatisfaction and an ignition-mechanism are also of importance. Apathy can also be a result. The third possibility is that these tensions lead to a new approach and new forms of creative adjustment. This last possibility should be explored. The exploitation of this third possibility depends for a great deal on the research of responsible and scientific men, in order to define the scope and nature and cause of these frustrations. We can diminish psychical tensions by rational means and promote the constructive canalisation of vital forces. It is clear that, in our atomic age, there is hardly any choice with regard to the road to follow if survival of the human race is to be safeguarded.

## Problems of Museums in Africa

In the Unesco quarterly (Vol. 18, No. 3) **Museum**, Mr. J. C. Muller, assistant curator of the ethnographical museum at Neuchatel, writes about the Pilot Training Centre for Museum Technicians which he directs at Jos, Nigeria. The lack of technicians in Africa led to the creation of this pilot project, jointly sponsored by Unesco and the Government of Nigeria. Some fifteen students from various Unesco Member States on the continent undergo eight-month courses in the arrangement of exhibitions, sound recording techniques (important in areas where there may be no written language), photography, and the protection of cultural property from climatic conditions, insects, etc. The project operates in close co-operation with the International Council of Museums.

Other articles in this issue of **Museum** include reports on the 'museobus', an experimental mobile museum housed in a semi-trailer which can reach rural communities that have no museum of their own, and a series on the museums of Senegal, Sierra Leone, Cameroon, Chad and Ghana.

## Book Reviews

### An Outline of English Law

**H. K. Black and D. J. Latham Brown**  
**Methuen General Studies Paperbacks; 10s. 6d.**

English law is both static and mobile. It rests in part on traditions which are now unassailable, historical precedents, and in part on existing conditions. For this reason regular appraisals of the facets of law are essential. In their preface to 'An Outline of English Law', the authors state frankly that they had no intention of usurping the functions of accepted text books, but wished to help those interested to understand some of their duties and rights as citizens. In this they have succeeded to an admirable degree, imparting an immense amount of knowledge with a subtle economy of words.

There are six parts. Introductory chapters summarise law as it affects society in general, tracing its progress through Custom and Common Law to Parliamentary Statutes. The strong part played by judges and courts is well defined.

Part II concerns procedure in the criminal courts. The terms summons, remand, evidence, witness, testimony, are so familiar to us that we often fail to grasp their full significance. This book provides a fresh slant on common expressions. Procedure as practised in the higher courts — Indictment, Deposition, Cross-examination — make one realise the power of enforced legality; sometimes we get a feeling that the law, too, is caught up in a network from which it cannot disentangle itself. Examples are fascinating. In the one on Circumstantial Evidence, we get a summary of the famous Tichborne case.

In Part III we learn of the origin of law-making, the Legislative — Parliament. The authors present a compact, but comprehensive, survey of the composition of Parliament — Sovereign, Lords and Commons — with references to the functions of each. From these high courts we step down to more mundane levels. Local government, whose administration is too often slurred over as beneath notice, has been given due respect, and its many activities sketched.

Part IV deals with rights and duties.

Part V is concerned with criminal law. We are treated to



offences that affect the Crown, the Constitution and the lawful forces of security, such as treason and mutiny.

Descending to commoner venues, we learn of forgeries and fraud, blasphemy and libel, perjury and bribery, set out in brief but emphatic clarity. Then, coming to culpable homicide, the opening sentence has a striking line. 'It is murder to kill any other person . . . provided the victim dies within a year and a day . . .' Curious, indeed, the relic of a past mode of language. For what purpose had that extra day the honour of being included?

Finally, in Part VI we enter the more lofty corridors of Civil Law. This is divided into two main types of action, Demand and Complaint. We learn that both were followed in the old Saxon shire 'moots', and were chiefly on questions of land. It is an ironic demonstration of the consistency of human nature that wrangling over these same problems is as widespread today.

Equity is another civil practice with roots in ancient custom, modern equipage running under Trusts, Beneficiary and Chancery. Property, both of land and personal possession, is given full treatment to explain its many ramifications. This book will be of great value to owners of property, since it gives a clear understanding without the task of delving into dry, incomprehensible law books.

Hellen Fisher.

## *Books Received*

### **School Libraries**

C. A. Stott, Cambridge University Press, 15s.

### **Short Stories of America**

W. G. Humphreys, Thomas Nelson & Sons Ltd., 7s.

### **Absolute Beginners**

Colin MacInnes, Hutchinson, 9s.

### **Woodwork Craft Knowledge**

A. W. and S. H. Lewis, Methuen, 5s.

### **We Built our own Computers**

Cambridge University Press, 12s. 6d.

### **New Mathematics, Pamphlet 1**

Snell & Morgan, Cambridge University Press, 5s.

### **English as a foreign language**

Judith Barker, Cambridge University Press, 8s. 6d.

### **Failure in School, Aspects of the Problem in Hong Kong**

Elizabeth Rowe, Hong Kong University Press, 22s. 6d.

### **Basic Linguistics for Secondary Schools Book 1**

B. N. Ball, Methuen, 10s. 6d.

### **German Grammar, Part 2**

Alan K. Tyrer, Methuen, 12s. 6d.

### **Middle School French, Part 1**

M. J. Collett, Methuen, 12s. 6d.

### **Ethics and Education**

R. S. Peters, George Allen & Unwin Ltd., 40s.

### **The Faith of an Educationist**

K. G. Saiyidain, Asia Publishing House, 40s.

### **Don't Smoke**

Dr. R. W. Kind and John Leedham, Longmans, 3s. 6d.

### **Senior Spelling**

R. G. Middleton, Methuen, 3s. 6d.

### **Sets**

Robert G. Young, Methuen, 3s. 6d.

### **Growing Up World**

Jocelyn Peters, Longmans, 16s.

### **Forestry**

Derek Water, Pergamon Press.

### **Studies of Troublesome Children**

D. H. Stott, Tavistock Publications Ltd., 32s.

### **The Spy Who came in From the Cold**

John le Carre, Hutchinson.

### **Pilot English, Books One, Two and Three**

G. R. Crosher & N. N. Sagar, Methuen.

### **The Living Word**

A. E. Smith, Methuen, 9s. 6d.

### **The Modern World – Latin America**

H. Blakemore, Oxford University Press, 7s. 6d.

### **Testing and Evaluation for the Sciences**

Hedges, Prentice-Hall International, 22s.

### **4 Manuals on Adult Youth Education**

UNESCO.

### **Suggestions for Teaching Reading in Infant Classes**

M. Simpson, Methuen.

### **Groundwork of World Wealth**

Jackson & Penn, George Phillip & Son, 10s. 6d.

### **Stone & Stones. Clay for the Builder, The Story of Sand, Chalk, Flint and Limestone, and Clay for the Potter**

June Severn, Evan Brothers Limited.

### **Background to the English Civil War**

F. W. Jessup F.S.A., Pergamon Press, 12s. 6d.

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M. Carter, Penguin Books, 4s. 6d.

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Prue Dempster, Ward Lock Educational Co. Ltd.

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## in home and school

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32 Earls Road, Tunbridge Wells, Kent.

### *Editorial Notes*

I had written some editorial notes commenting on the autumn number of the Australian bi-annually published journal "New Horizons in Education". This typographically pleasing and intellectually lively issue fell into my hands at Chichester conference. These side-effects, turnings off the auto-strada as it were, are valuable. Main themes are logical but life thrives on divergencies.

Reading an article by Henry Schoenheimer on 'What's wrong with the NEF' was salutary at a moment when one was surrounded by happy friends in a congenial conference. I had written an editorial about the article but I then heard that after I left Chichester this mood of self-examination prevailed there and thus any comment that I might have made would anticipate the official reporter's information. The writer had suggested that the NEF was suffering through having achieved its objective of taking the emphasis off the subject matter and focussing it on the child. The writer suggested a new objective might be 'for men and women the world over to learn to live together.' Certainly a lot of the thought and teaching of the chairman of our Editorial Board as well as the chairman of the Conference, Dr. James Henderson, is directed towards this aim already. It certainly seems an aim that is not likely to be achieved so soon that we are

constantly looking for new objectives, even to take a not too pessimistic view. It is an aim that much of the writing in 'New Era' tries to further.

This issue appears to be a miscellaneous collection of articles, but they share a common core of wisdom. In trying to educate artists to be teachers without leaving 'education' as just a dull subject they have to do, Seonaid Robertson has introduced participation brilliantly into the curriculum. As training for teachers to live in an age of rapid change, where teacher and taught have to acquire their necessary store of permanent values while facing incessant adaptation in their teaching and living, this is a timely experiment.

Equally interesting are the two pieces of autobiography from Miss Renwick in science teaching and the writer of 'We Leavers.' More ability to take change. And from America we have a report on Grace Stanistreet's work educating adults and children together at the Adelphi centre for creative arts in action. This is an experiment very near my own heart and certainly it, as well as the other articles this month, are all calculated to help people to live with one another. The note about voice-printing may even help us to stand one another's voices.

### *Chichester Conference Reports*

Full reports of Chichester Conference from Raymond King, official Conference reporter, will be printed in the November issue of The New Era. This issue should not be missed. Non subscribers may order a copy now. There are still available copies of the April issue containing the four working papers by Wyatt Rawson, James Henderson, Harold Entwistle and James Hemming, for those who wish to have a complete record of the Conference.



# *An Art Teacher Training Course*

*Report on experience at Goldsmith's College*

Seonaid Robertson

One hears much from teachers, even teachers newly qualified, in condemnation of their Education course during training; that it was too theoretical, that it bore no relation to present conditions in schools, that the lecturers had not recently taught themselves, and so on. How much of this criticism is justified? How many of these drawbacks are inherent in such a course? How far are restrictive examinations to blame? I know that we have been able to plan a much more liberal course since we modified the examination structure and made assessment of the year's work count for as much as the final examination, and by widening the scope and possible interpretation of the questions and giving a wide choice, the constituent colleges of our Institute are able to run very varied courses with a common core.

A description of the Education-Psychology aspect of Art Teachers Certificate course (all packed into the brief period of eight and a half months) may be of interest. The course I describe (one with more applicants per place than other in the country) is located in London, a city new to most of the students and one offering very proper competing attractions; it operates in dilapidated crowded buildings, and under the same handicap as our sister courses of prolonged uncertainty about the future location of ATC courses (within or in close association with the universities? with the colleges of art? or with the colleges of education?). Efforts to involve the whole of the ATC full-time staff in the education-psychology course, which would be ideal, is dependent on personalities, and has not proved feasible with us, so this aspect of the course is taken by me, with the help on one day of the week of a colleague who gives individual tutorials on written work. It is run as an education-psychology course, the one flowing in and out of the other, and we are particularly fortunate in being able to call on a sociologist, in specialists in the history of education, in depth psychology, in philosophy and other related subjects, who work in other departments in the same building, and who, respecting the flexibility that we try to provide, will contribute as interest arises. In return, I lecture to their groups, and tutor the occasional three-year student who chooses some

aspect of art education for his special study.

But lectures do not occupy the central part of our course even though there is a core of knowledge to be covered by 48 students with only one day a week earmarked for education-psychology. If you looked into our ramshackle building on any Wednesday what would you see? On the first day we meet informally over coffee to talk about the course and to go to a theatre together in the evening. During the following three weeks of the session you would find in college only a tutor available for discussion but the students are *out* in cafes, in pubs, in the shops and the streets and in dance-halls in a short piece of 'field-work'. They are going to teach adolescents and they are taking a long look at what adolescents are doing, wearing, saying and reading today. They go in groups of two, five or even eight into which they have formed themselves. They will come back with tape-recordings, photographs, verbatim conversations, with half-formulated ideas and questions which they will report to the other groups in two long days devoted to this. But many of them are still semi-adolescent themselves and they have not only been observing objectively, they have been participating in things they enjoy. Their objective assessment will come in the attempt to thrash out their 'report' between themselves. One such group, studying how working adolescents spend their evenings, wanted to know how new dances were spread, so they invented one and went to various dance halls and youth clubs in the neighbourhood, doing their dance and watching to see how soon others picked it up and how it changed over three weeks. The shades of the prison house don't close too harshly while they are encouraged to think that education-psychology can be concerned with what interests *them*. Another pair of girls took a small tape-recorder into various Ladies' Public Lavatories — 'because', they said 'that is where people let their hair down' — and during the long process of doing hair and making-up they got talking to some girls. In the course of conversation they produced a newspaper cutting about a girl whose boy-friend had threatened to leave her if she used contraceptives and the girls got so heated in discussion that they did not mind being recorded. Another group, themselves motor-cycle enthusiasts, may study the passion for speed, or the activities of the scooter gangs. One group usually haunts Carnaby Street and comes back with examples as well as drawings, photographs and



comments on the current 'gear'. Last year one group collected valuable evidence in photographs of scribbling on walls. I believe that put alongside their own often different and sometimes narrow experience, this 'field-work' gives a reality to the discussion of adolescent problems which keep cropping up in lectures and seminars all through the year. Then each group is encouraged to read round the subject they have been studying, which may involve anything from statistics of motor cycle accidents to Flugel's **Psychology of Clothes**.

If you dropped in any Wednesday later in the course you might find us in a circle reading a Greek play — when thinking of specific adolescent difficulties where do we find the mother-son and mother-stepson situation presented more starkly than in **Oedipus** and **Hyppolytus**, which have seldom formed part of their previous education. Or you might find a group who have been on a youth hostelling expedition to Summerhill, or a camping expedition to see a school for delinquents, reporting to the rest of the group with pictures, photographs, tapes, and their own considered impression. I used to give a series of lectures on the 'Great Educators' but I found that this was the most dead part of the course and one was most apt to evoke mere regurgitation from **Rusk** or **Curtis and Boulwood**, in answer to any question. So now they go out and look for themselves in voluntary groups at Steiner schools, Montessori based schools, or they look for Pestalozzi's influence on the 'Village' or in Primary schools today, and read about the subject, discussing and sharing their knowledge and gaining experience in formulating judgements and reporting to a sympathetic but critical 'public' at the same time. They now cover less of the history of education but they know one aspect better and defend their ideas on it with passion. Each year, what we do differs because there are students with different personalities and interests. A visiting lecturer dropped a reference to **The Bacchae** which no one knew and I said 'Let's spend next Wednesday reading it' (which of course entailed a bit of organisation in laying hands on copies asking some students to read it through before and finding visual material from antique art to illustrate it.) Dealing with any audience, but especially art students, I try to use pictures. The extent of which Rousseau was a revolutionary cannot better be illustrated than by the 'miniature adult' child portraits of just before his time, nor can the

continuity of children's occupations better than by a series from Greek sculpture to Breughel. It was a student who was fascinated by **Lolita** who started us on the theme of innocence and corruption and so I asked each of them to find by the next week a piece of prose or a poem on this theme. By planning the order of reading and providing connecting links, we moved from Vaughan's 'Happy those early days when I shined in my angel infancy' by way of The Prelude, the 'kissing Mama goodnight' from Swann's Way, through Lawrence, Dylan Thomas and others to **Lolita**, and to the question of where lay the innocence and where the corruption in that relationship. Naturally the discussion involved Rousseau, whom we had studied, but also Moravia, Golding, Cary, Salinger and films we had seen. One evening, we went together to see the fascinating lyrical 'Zero de Conduit' on a terrible old scratched film, which revived a discussion on discipline which had arisen from their own school practice but also gave us the shared experience of a work of art.

Before the students join the course, I send them a list of autobiographies and novels, mostly contemporary, suggesting that they may like to read them during the summer and so we have a common 'lore' to draw on for examples and insights, and perhaps they revive the habit of reading for pleasure. Documentaries, and series such as 'Z-cars' or 'The Idiot' on TV are starting points for the kind of discussion of social and moral problems which I hope that they will air with the children they teach, because the informality of the art lesson can be one of the chief places in the school week where such questions which haunt adolescents can arise naturally.

I firmly believe that the best books on Education are the classics, traditional or contemporary, fiction, autobiography or poetry. There is no textbook all my students **must** read, and I discourage them from buying textbooks and suggest rather that they spend their money on paperbacks of the classics which will have an enduring value for them and will offer stimulation or solace at different periods of their lives. Education is about **people** and their institutions and anything which is an authentic account of people's thoughts and feelings is the raw material for our studies, but great books and poems of universal appeal offer experiences intrinsically valuable in themselves. Through coming to



understand that **The Odyssey** or **Moby Dick** have levels which unfold at every stage of life, their study of Education will not cease when they leave this course.

This enjoyment of literature underlines another aspect about which I feel deeply. Very many educators have come to feel that the separation between school subjects is an artificial one, and that the arts especially relate to the flow in and out of one another. We look forward to a time when the artificial barriers will be down, (as they are in the best primary schools) and the secondary curriculum will be presented in a more integrated way. We ought, in fairness to them and to the future generations of school children, to present to students this wider vision of their art as often arising from and leading back into other fields of experience. We have, from time to time, offered voluntary groups in drama, in music appreciation, in creative writing, film appreciation, and we hold discussions, joint sessions with science students and sociologists. Time and staffing forbids offering them all in one year. To a limited extent our own course tries to relate e.g. when the students are making masks in their practical classes I talk about primitive animals masks, totems, theatrical and carnival masks, Jung's theory of the mask, the persona, which all fits in with our study of that search for identity which goes on in adolescence.

How do people gain the conviction to go out and use any pioneering idea, such as this **thematic teaching**, at all stages of school life? Not, certainly, by being **told** it is a good thing or a modern method: only by having **experienced** it themselves, by having the certainty of knowing it in their marrow, after being offered, having accepted and digested it. Only this will give them even the tentative courage to defend the short-comings and survive the disappointments inherent in any experiment in education. So a few seminars on possible approaches to thematic teaching are offered to those interested. The saddest thing is that with those students who **do** want to try relating subjects at secondary level, we cannot find the schools where it is possible to practice because of the tyranny of the timetable and the devotion of specialist teachers to their own subject.

To return to what you might happen on if you dropped in on a Wednesday which follows the

pattern — for there is a structure even if we depart from it fairly often. After the customary lecture the group may break into seminars, or there may be an hour in which each follows up one point which interested him in the lecture from newspapers, works of reference or books and then there is a reporting session. Or two or three students may speak about the subject they have chosen to pursue in an essay; one recent one was on Drug-taking among Teenagers which arose from past experience of that student, another was on the problem of assimilating Pakistanis which the student had met in school, another on our **contemporary** variants of those initiation ceremonies among primitives on which I had been lecturing. One student who had told me he had been to a particularly interesting lecture at the British Medical Society on contraception and abortion, reported to a group who opted for this. Others have told about their visits to Special schools or their work in children's clubs, art therapy centres, for we have tried to extend the opportunities in this way, in addition to their normal schools.

The main difficulty of running such a course lies in the great variation of the students' interest attainment in reading and writing. There is a hard core of reading calling for a sustained effort which many of them have never made in this direction. But once their interest is caught by some aspect, delinquency, tribal dances, the colour problem, most of the educational reading can lead out from that. The main problem is in persuading them that **their own experience** — which has been their touchstone as art students — must be **related to a body of knowledge**, that informed comment is more valuable than mere warm hearted partizanship. The coldness some of them feel in this demand for structured knowledge is mitigated by welcoming any offerings of creative writing, and we now have quite a portfolio of poems and prose written and collected over several years. The chief reward of trying to make the course as individual as possible is the fun of getting so much back from the students as persons.

Education is essentially something which happens between persons and we would hope to encourage firmly centred, imaginative and compassionate persons, who are most of the time in command of their own natures, varied as these may be. After four years of training as artists, of inward-turning,



of self-expressive gestures, of concentration on the development of an individual style and on the production of works, a teacher training course necessarily puts a great strain on students. They are asked to turn instead to an **outward**-turning pastoral attitude, an acceptance not only of responsibility for themselves but for others all day long, and for the assumption of a role in the community, however they may see that role. In the midst of all these new demands, the flexibility and individual emphasis of the course needs, if it is not to be disruptive, to operate within a stable supportive framework. The tutor's function seems to me to call for sustaining them through the periods of turmoil which often occur, stressing the enduring human qualities, and the enduring nature of the arts, rather than striving to be contemporary or submerging in the mass movements which they see all around, be they pop, political or educational. Nearer in age and in feeling to those adolescents they will teach than we are, never-the-less they cannot help them much unless they see beyond the contemporary fast-moving scene, and find from their own centres that 'negative capability' of which Keats spoke, that capacity to 'rest in uncertainty'. Only so can they feel secure enough in their own deepest experience, to educate, even in our highly pressurised society, through human relationships.

## *Adults and Children Learn Together*

**Grace M. Stanistreet**

Director, Children's Centre for Creative Arts in Action, Adelphi University, New York.

A class of twenty people between the ages of 8 and 45 (10 children - 10 adults), considered the problem the teacher had just presented. She had put a piece of paper — large flat newsprint — on the floor and asked someone to bring it to her without touching it with hands. There were several volunteers (the oldest member, aged 45, and the youngest member, aged 8). Both were given the opportunity and both did it successfully in different ways. What does this prove? That problem solving depends not on stored information but on the ability to think and the courage to explore possibilities beyond the obvious, and the spontaneity and courage to take the risk of trying. When the purpose is to develop capacities for concentration, imagination, invention, relationships, connections, the more heterogeneous the grouping, the richer and more exciting the teaching and learning. When the purpose of learning is to accumulate facts or prove facts, all the students must be approximately at the same level of knowledge. Sometimes this very sameness can be a deterrent to learning.

The major problem that education faces today is the communication failure — in the home and in the school. To solve it, colleges are offering communications courses rather than speech courses, and the elementary school in some areas is substituting creative arts for language arts. The emphasis on art to serve a need reminds us that this was the reason for the Folk Art of yesterday. There was need to draw people together, a need to relate and find a common language. Our need is greater today, for a common language that all can take part in.

The name of the program which is the source of this article is CREATIVE ARTS IN ACTION. Its purpose is to show teachers how the arts may be used for growth and learning, to demonstrate the validity of art forms as part of the curriculum, and to acquaint the teacher-student with creative teaching techniques that can be applied to all subject matter. Why do we have adults and children in these classes? For some time schools here have emphasized homogeneous grouping. This is easier

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for the teacher, but it hampers inter-group relationships, and is responsible for setting negative attitudes. A teacher in a secondary school where the track system (superior, mediocre, inferior students) is in effect, had a class in discussion techniques in which members from each track took part. She described her chagrin at discovering inter-personal relationships were impossible. The students refused to mix. (Children become class conscious at an early age.) The heterogeneous grouping, on the other hand, generates an openness of attitude, stimulates dialogue and raises the quality of performance. The fact of differences provides rich resources, and stimulating challenges. Of course, the heterogeneous group needs a teacher concerned with the above goals, and the skills to achieve them. This may well be the greatest value of this program for the teacher-student — the opportunity to experience and work with teachers of such skills.

The program I write of may be the first of its kind. It has operated successfully for three summer sessions. There are four groups and four master teachers in the media of visual art, music, dance and acting. It must be stressed that the teachers are not at all concerned with developing skills in the media, but to provide a learning experience. The teacher-student soon sees that conceiving art to be a form of personal expression, means that everybody can act, make music, poetry, and move expressively, he sees that it is a way of uncovering the real identity, and that the effort to express original thought and feeling requires integrated effort of the whole being. The result is the wholeness of functioning that education has talked about, but too seldom achieves.

The Arts in Action day begins with a first class in which all take part — approximately 80 students — 40 teacher-students and 40 children. During this class, the master teachers may introduce ideas for development by the whole group. For example, at the beginning of the last summer session, the acting teacher (see note below) suggested that this three weeks was an adventure — 80 shipmates on a boat. She asked for names for the boat. One was finally

**\*\*Note:** For the purposes of the course, acting is presented not as a performing art, but as being, doing: knowing who you are, what you are doing and why.

selected — 'The Venturer'. (This program took place in an area where children knew about boats.) The idea of a sea chantey was a natural development. Here the music teacher assumed leadership, and in five meetings, this song was produced by the group of 80 — words and music:

### THE VENTURER

'We're on our way on the Venturer  
On a search for treasure rare —  
To find a world within ourselves,  
To find ourselves within the world,  
And what we find, we'll share.  
We're on our way . . .'

The process of arriving at this result by means of the group effort exemplifies all creative effort at composition:

1. dredging up of many ideas
2. trying them out
3. selecting and discarding
4. arranging order
5. re-arranging order
6. trying again
7. refining
8. recognizing the end.

It was done without any writing down until it was finished.

After the first class, groups separate, and each morning each of the four groups (20 to a group) work in three of the media in succession. The periods are 45 minutes. (The morning time is three hours.) At one o'clock, the adults return for seminars with all the faculty, or a workshop with one, other faculty members in attendance and participating.

In the morning, everyone learned by doing. In the afternoon, the teacher-student continued to learn by doing, but also by questioning or being shown the underlying principles and philosophy.

What were some of the adult learnings?

. . . They learned of their own creativity (a surprise to many who had learned long ago that they couldn't sing, couldn't speak before a group, or write a poem.)



... They learned that children are natural artists if given a chance and a challenge, and an audience appreciative of truly original thought.

... They learned that teaching is not just repeating information, but telling original thought and asking for original response; that teaching is listening; that teaching is searching, exploring; that teaching is un-masking.

... They learned new attitudes towards themselves, their peers, and children — attitudes of respect and appreciation. (The barrier responsible for the greatest breach between adults and children is that of superiority and the patronage which is its expression.)

... They learned new concepts: of teaching — that it is a dialogue; of the arts — means for every day living and learning; of acting — not for performance on a stage but for performance of one's own role in life; of music — not as notes, but a language of sound; of dance — not as routines, but a language of movement.

... They learned how our society threatens the individual and frightens him into insulation, into following accepted forms, imitating, never initiating, how it destroys spontaneity by fear of disapproval and rejection. They saw the importance of reaching children early with encouragement and opportunity to experience and to be themselves. Although it is never too late, they could see how much more difficult it was for the adults in the group to lend themselves to these unaccustomed ways, than for the children — because insulation is complete.

... They learned that the teacher's first responsibility is to create an atmosphere in which the individual can be comfortable, a place where he can take risks. They learned that this is attained not by letting everyone do as he pleases and feels like, which results in disorder and chaos, but by the teacher's own attitude of respect for people, for places, even for things — his sense of order, his affection communicated.

... They learned by the example of the teachers, as the children learned from their adult classmates, and like the children, many had learned and changed so subtly they were not aware of it. In others, the

change was dramatic.

What did the children learn?

... They learned, in one child's words, 'how not to be afraid' ... (afraid to try, afraid to be themselves.) They too developed new attitudes towards themselves and others, and perhaps most important, they had had a good time.

Were you to ask one of the teacher-students to tell you what he learned from this experience, he might shrug his shoulders as one did that I asked nine months after the experience. He is working with 'slow learners,' and when I asked how his class was going, his whole face lighted — 'Great! These kids are wonderful. I love teaching! But you know, I learned one thing from you teachers. I was impressed by the fact that you knew a great deal, but you never had to prove it to us. I teach guitar. Always I felt I had to impress the student with my superior knowledge, so I'd play the thing the way it ought to be. You know — I don't do that any more.'

This young man was one of the ones who had absorbed far more than he knew, or could articulate. A young woman who did recognize what had happened said, 'What possibilities for the disadvantaged child, were he exposed to "advantaged" adults, sharing creative experiences with him, and so break down the barriers to communication.'

The reader may say, 'But still it is not clear how this is accomplished. Surely it is not done merely by putting adults and children together.' The combination of adults and children makes it possible to move forward at a more rapid rate. It affords the adults insights into children by giving them another point of view. A main concern of the program is with stirring imagination. Awakened imagination leads to full experiencing, and experiencing to learning.

QUALIFIED teacher, male, single, London Honours Graduate in German with Latin, sound knowledge of French, Violinist, Diploma in Child Psychology, would be glad to hear of vacancy in progressive school in, or after, January 1967. Please reply to Box 207, 32 Earls Road, Tunbridge Wells, Kent.



## *We Leavers*

### A Head Teacher

This afternoon my remarks to this term's leavers at the last Assembly of term started with the words 'We leavers,' for I too was addressing the Assembly at my school in the back streets for the last time.

It was at this Assembly that for the first time I realised that I mattered to some of the children in that Assembly.

I faced that Assembly with an inescapable feeling of sadness, although I was leaving a dark old building, surrounded by unsavoury streets with a very uncertain future for a new glass palace in a nice residential suburb.

As I looked at the Assembly I felt that some at least would not regret my departure.

What possible feelings of affection could Melvyn of 4B have after the three whoppers I gave him two days ago for smoking not merely in the toilets but in the doorway of the toilets? What possible feeling of sorrow at my departure could Cedric of 2T have, since it was but yesterday I also gave him three of the best for using his belt in an affray with another lad after school yesterday — just outside the railings?

You face the fact that next time you face a School Assembly you will not know a single name of the children. Here some know you too well. In 2Y there is Mark singing lustily. This morning in the corridor he looked at me guiltily. I wondered why. Then I remembered two days ago I demanded a note to account for his absence last Friday. He had not forgotten. Fortunately for him he had the note but had been waiting for me to ask for it.

You ask yourself, 'Will I ever know a group of children as I know these?'

As you cast your eyes around for the last time and pretend to be singing, you think of incidents connected with so many of the children in that hall you are seeing for the last time.

There is Miriam in 4A whose dad was drowned on holiday last summer. Next to her is Celia who still

owes me 10s. towards the entry fee for an examination she is taking in the summer. She is paying in instalments, 'As me sister's gotta get married an' I daresen't arsk me dad for anythin'.'

I think I shall forget that debt.

In the corner chewing is Ian whose dad died in his second year. His mother wants him to go in the army. She is a bus conductress and has often asked me about his progress. I have always evasively said that the army would do him good. I had not the heart to say that, if they accepted him, they would need their heads examined.

Over there are the glamour girls of 3B. Each one at some stage has brought her mother up over something. Yet they have had their successes. There was the day when all but one of our lady teachers were away. It was their Games Day. I put myself down to take them. They were to do Maths which they do not like. It was Tina with the fringe who came to tell me, 'The laady wot's visitin' says she'll take us, if you'll let 'er.' The lady was a student who had been making her first preliminary visit to the school. I did not even know she was good at Games. With that intuition children have Tina and her mates had sized the visitor up as a good hockey player. I gave way and let Tina and her mates have their Games with the student, even if I was breaking every regulation in the Book in doing so.

Over there in 3B whispering to his neighbour is Allan with the red hair who was honest enough once to ask for a day off to go to the match, 'Because his dad has got two tickets.' I said 'No.' Allan won. He was away on the day of the match. He triumphantly brought a note to say he had been down with 'The sickness' but that the doctor said he had needed plenty of fresh air. 'So, as his dad had a day off, he took him to the match. Please oblige.'

In front in 3A is Teddy with the open necked shirt and dirty neck. He was the lad who brought a note requesting for him to be excused from Games as he had to go on an errand immediately after school and had to look 'Proper'. The errand was 'To get me dad's money'. 'Me dad' worked as a stoker at the gasworks.

Looking very solemn in the Third Year backward form is Colin who wrote as a description of



himself: 'My name is Colin. I gotta blazer and a black tie. I have two eyes, a mouth, a nose, some teeth and blonde hair, a blue jersey and a dirty shirt. That's me.'

There in 4B is Eva with the straggly hair who for the last two terms has regularly brought the tea up to my office and who more than once has apologised to me for the fact that the tea cup was only half full and that her dress was very wet with the words: 'I fell up the stairs, Sir.' I will remember her too as the girl at the Borough Swimming Sports whom I recognised by her feet. They were dirty.

In 4C is Jean with the plaits whose father raised the roof because he had found in her possession a letter from a lad at the Technical College. The Technical College boy who was 15½ had written in the letter the words 'I love you very much and always will. I wish to go out with you because of this and not because I want sexual intercourse.'

Singing as if he were an innocent choirboy is Tom in 3A who only last week was caught by me one evening amusing himself from the other side of the railings hurling empty bottles across the yard. He spent the rest of the evening picking up broken glass.

Nearby is David who is doing his best to get himself to an Approved School and whose thieving abilities were first discovered when the school was flooded with stamp albums. Each boy questioned said: 'Davie give it me.' Davie had got them without paying for them from a stall in the market.

Audrey with the pony tail in 3A catches your attention. That was the girl whose mother came to complain that a man teacher had given her a clout. Her mother was not really very indignant because she declared: 'I 'eard 'er older sister torkin' to 'er. An 'er sister said; "You must 'ave arsked for it. That teacher's orl right. 'E don't touch you, unless you've done wrong." ' And that was a tribute indeed from elder sister Annie who is now an ardent exponent of left wing politics.

Audrey was nudging her neighbour. The last photo I took of Audrey's class on a dark winter afternoon revealed Audrey in the act of conversing illegally with her neighbour. It is my last record of that class.

There is a catch in your voice, as you read over the prayer asking God's blessing on those who are assembled together in the school Assembly for the last time. This time you cannot be impersonal, for you are involved in this.

You catch a glimpse of Kathleen who wants to work in a shoe shop and who only two days ago was a reserve for the Verse Speaking Festival. Because someone was away, she performed and won the Spoken English prize. You are reminded how unpredictable children can be. Fidgeting on the front row were Simon and Frank, two first year lads whose mothers both gave the wrong dates of birth for their offspring, when they had to send in entry forms for the Grammar School exam. Staring vacantly at the ceiling was Arnold whose mother wants him to stay at school till he is 16 and who cannot read or write at eleven and a half.

On the second row is Norman who this morning reported his football boots as stolen out of his desk. The boots, already in my office, had been found by the caretaker in a doorway by the Woodwork Room where Norman had thrown them down after playing football on the yard after school yesterday.

You read the blessing and start to move off the stage. Your way is blocked by a fourth form girl. She started to say something, 'Please take this for what you've done for us.' She fled off the stage crying. You had meant something to her. Others were crying. You realise you had mattered to some children.

The school files out. The children seem quieter than they are normally before a holiday. You wish well to one or two leavers. To one lad you say: 'You've got it in you. Go straight and keep out of the hands of the police.' There is an inevitable reply: 'The same to you, Sir.'

The caretaker comes up to you and says: 'Chairman of the Governors rang up to say he couldn't come to your last Assembly. Car broken down.'

You meet the staff for the last time over a cup of tea. There is a little presentation. You say the polite things and feel guilty at leaving. There is polite chatter over the cups of tea. You sense that people are already making terms with the new regime that is to be and that you are already 'The ex head'.



Someone says: 'Please excuse me. I've got a train to catch.' The meeting, your last staff meeting, breaks up.

Back in that dark office you have worked in you check to see that the returns have been sent in, milk, salaries and an Accident Report over which you hope there will be no trouble.

You have a last look at that dark office and note you have not put the top of the gloy pot on.

Much as you have hated that Office, undecorated for so many years, and cold, you feel sorry to leave it. It has been part of your life.

After farewells to caretakers and cleaners, you move out of the main door.

A boy is waiting for you. Immediately you remember a battle with the Office. Over Lionel there had been a battle with no holds barred. At 13½ you had made a case for him to be transferred to the Grammar School. The powers that be said 'No.' The battle had involved the use of teacher representative, Chairman of Governors, various Councillors and even the local Inspector. In the end you had won. Lionel had gone to the Grammar School.

Lionel began: 'Me sister says you're finishin' today. I've brought my report from the Grammar School. Do you think I'm doin' all right?' Lionel was top of his class.

Your time had not been completely wasted.

Whatever lies ahead, there will be no school like that old school in the back streets.

I would like to invite a group of NEF members to meet in my home for discussion. If you are interested please write to me at Flat 144, 20 Abbey Road, London NW8, or telephone Cuning-  
ham 4514.  
Sally Sassoon.

## *Science and Child — reminiscences largely autobiographical*

E. M. Renwick

A three-year-old child says, 'I want a battery for my torch', and someone remarks that the child is an embryo scientist: he has some idea of cause and effect. Is this a valid judgment?

Piaget's studies of children have made us wary of imputing to them motives and insights which are alien to their stage of development. His observations were usually made under experimental conditions, the children's behaviour in carefully planned situations being examined and compared. In the following notes the situations described are quite unplanned; the children are engaged in their customary pursuits in school, home or street, and such of their doings as have relevance to the learning of science are noted and reflected upon.

### **Conception of Space**

Primitive notions of cosmic space have been studied by anthropologists. E. B. Tylor, in **Anthropology**, says: 'Children living unschooled in some wild woodland would take it as a matter of course that the earth is a circular floor, more or less uneven, arched over with a dome or firmament springing from the horizon. Thus the natural and primitive notion of the world is that it is like a round dish with a cover.'

We do not need to look for unschooled children to find this type of conception. Before the 1939 War my pupils (11+) used to show me plainly enough that they thought of the sky as an enclosing, material shell. This emerged when the class was learning the meaning of the word 'horizontal'. If I asked, 'Where would you find a horizontal surface if you were out in the country?', expecting that some child would suggest a pond or a pool, the answer invariably pulled me up short. It was always 'The Sky'.

Today's children, with the outlook of the televisionary, would perhaps not react in this way. They take the cosmos for granted. It may be worth our while, however, to examine the emotional impact of this cosmos on the uninitiated. Here is an adult's reaction to a TV demonstration: 'There's no



such thing as the sky; there's nothing there. You just go on and on. It's frightening.'

### **Fear of Endlessness**

The word **frightening** leads me to recall a classroom incident. The children were considering ways of measuring length and time. The usual clock-face device by which time is registered via length is not always the most convenient, as when a Dutch skipper estimates the distance from Village A to Village B as '2 pipes'. From this it is natural to pass to the meaning of 'light-year', and this brings me to the incident I have referred to. The immensity of interstellar space appalled Ivy (11+). She showed her feelings both by gesture and in speech: she crouched over her desk, hugged her body, as if to make it as small as possible, and said, 'Oo! it makes you frightened!'

### **Seeing is Believing?**

In **The Country of the Blind**, H. G. Wells tells how the inhabitants assumed that their space was bounded. They could not have perceived anything in the nature of a horizon, but it appears that Wells, with the imaginative insight of the creative writer, realised that an isolated community, cut off by mountain barriers, would inevitably believe that their world was enclosed in every direction. He had, by depriving the people of one of their senses, brought them to the stage of intellectual development appropriate to primitive tribes and children.

### **Relative Motion**

Is seeing believing? Wertheimer has said that the laws of seeing are the same for everyone. He would of course except persons suffering from physical defects of vision, and he would exclude young children, from whose behaviour we infer that they are seeing things according to laws applicable to their immature stage of development. Besides, some of us have clear memories of visual experiences in early childhood, and those who can remember should, in the interest of child-education, report what they have retained. The following is a record of one of my own visual experiences.

In the 1890s, when the annual Fair used to visit our small town, one of the roundabouts, the smallest and least ornate, was designed for the tiniest

children. It consisted of a ring of small wooden horses which moved smoothly, without rocking and without music. It is a ride on one of these roundabouts which I recall.

My father strapped his daughter (age 3) securely on her steed, and told her to grasp the stout upright pole to which the horse was attached. He stood back a little as the man in charge began to rotate the handle which controlled the movement of the ring of horses. What happened next I can only describe as a visual experience, vivid enough, yet in some way dreamlike, with a quality which set it apart from the routine happenings of home life. I did not appear to be in motion: it was the world that moved; it slid past me, not in a circle, but in a kind of procession or panorama. There were trees, houses, stalls, high factory chimneys, tents — an orderly gliding landscape which moved too quickly for me to recognise any object when it came into view for the second time. There was however one prominent item in this moving picture: my father. Time after time I saw him, smiling and waving his walking-stick. Each time his appearance was momentary; he vanished, appeared again, vanished again. Not one of his five or six appearances was expected by me; it was always a delightful surprise to see the familiar figure against the sliding background of landscape. When the landscape-movement ceased, the straps were undone and the rider was lifted to the ground.

Before and after the ride I saw the stationary horses and the man standing at the wheel; I saw other children being strapped on their horses. But the child who watched now was not the child who had seen the world moving along, recognising a familiar figure at intervals, surprised but in no way puzzled by the recurrent appearances of this figure. If I had been told that my father had never moved and that I had seen him five or six times because I had moved in a circle and he had stayed in one place, I would not have believed my informant. My world had been 'Ptolemaic', myself at rest, my surroundings in motion, and my father's appearances had been accepted and enjoyed. They needed no explanation. Later, I moved into the Copernican world which changed in appearance as I saw it from different points; and now there was no familiar figure to pop suddenly in and out of my visual field. I made no effort to reconcile the two worlds. The appearances of my father did not present a puzzle; they were



accepted as part of a delightful treat, in keeping with the other fairground treats. I did not wonder why my father had appeared from nowhere and vanished again, and when I stood at his side and saw the roundabout with the moving horses, I did not say to myself, 'Here is the explanation of what I saw when I sat on the horse.'

It seems clear that any attempt to teach science, however elementary, to a child so immature is not only futile; it is an intrusion. The child who finds in Father Christmas coming down the chimney or Jack seeking a world at the top of the Bean Stalk, satisfying material on which to exercise his powers of imagination is not helped towards mental maturity when he is urged to conduct simple scientific experiments. His world of make-believe is real to him: causes and effects, classifications and generalisations are regions of thought which have little appeal. Such activities are usurpers; they displace other pursuits which could satisfy strong emotional needs.

### Post hoc ergo propter hoc

The urge to seek causes comes in its own good time. I can remember an incident which points to its arrival in my own case, at about the age of  $7\frac{1}{2}$ , roughly four years after the ride on the roundabout. One of my schoolfellows told me that 'if you kill a worm, you make it rain'. This was a testable case of cause and effect. I killed a worm and it did rain. I was satisfied that I was responsible for the rain, and felt rather guilty about it. This attitude towards the causes of natural happenings is in harmony with other notions appropriate to the stage of development I had reached. However, I cannot remember that I regarded the rain as God's punishment for my cruelty in killing the worm.

### A demonstration that Failed

It was about this time that a well-meaning friend of my father tried to interest me in science. He had a daughter, Vera, about my own age, and I had been invited to tea. After tea Vera brought out her toys, with which we played on the rug in the dining-room. We were not, however, left to our games for very long, Vera's father having planned a demonstration in the kitchen. As soon as the kitchen sink was available he called us and proceeded to perform a number of experiments of which I remember only

three: a needle floated on water in a saucer and was induced to move about as a magnet was waved over it; a tumbler of water was covered with a card and inverted without spilling, and finally, the high spot of the demonstration, a siphon — a piece of rubber tubing — was employed so that water flowed from a bowl in the sink to a bowl on the floor. Mr Carter pointed triumphantly to the transferred water. At this I felt faintly embarrassed, as it seemed no more magical than the flow of water from a tap. Vera and I stood in silence watching the proceedings until at last we were dismissed with 'That's all', whereupon we ran back to our interrupted games chattering like magpies. It was Mr. Carter's timing that was at fault. He would have been astonished to learn that, five years later, his unwilling, dumb audience would themselves perform the experiments, with zest and with some degree of understanding. He needed a spark of interest to fan into flame, and there was no spark.

### Which Science?

Among the pupils I have known well, three handicapped children come to mind: John (9) could not read or manipulate small numbers, but his vocabulary was quite extensive; he was interested in the difference between **myth** and **legend** and made persistent attempts to discuss the point; Pat (8—), physically handicapped, could read fairly well and liked word-games; she asked 'Why is there a G in might?'; Peter ( $13\frac{1}{2}$ ), epileptic and not very intelligent, had a surprisingly detailed knowledge of the life-cycle of the eel — and this was before the days of TV. There seem to be indications that these children were ready to consider **some** things from a scientific angle, though probably the experimental approach to physics would have left them cold.

On the other hand, an intelligent 10-year-old seemed ready for experimental studies: he objected to reading a story of gods and men, adapted from Ancient Greek writings, 'because it isn't true'. His teacher told him that 'true things are hidden in it, and you have to find the hidden truths'. He raised no more objections. The search for hidden truths is as challenging as the search for hidden treasure. The child who is attracted to science because of its impressive achievements in modern life should be helped to understand that it was the finding of hidden truths that made these wonders possible.



Such school programmes as 'How Things Began' and 'Great Moments in Science' are useful in giving pupils a glimpse of the world-picture revealed by scientific discovery. If teachers would watch their pupils as they listen to these programmes, noting their emotional reactions — questions and comments, facial expression and posture — they might be able to guide each pupil to the course of study he is best fitted to pursue. One view often expressed is surely to be deprecated; it is this: There is so much science to be learnt; the sooner they begin, the better.

## *Pierre Bovet 1878-1965*

**Elisabeth Huguenin**

Avec Edouard Claparède et Adolphe Ferrière, Pierre Bovet fut l'un des pionniers de l' 'Ecole fonctionnelle', ou 'Ecole active', en Suisse romande.

Mort le 2 décembre 1965 dans sa maison familiale de Grandchamp, près Neuchâtel, Pierre Bovet était fils de Félix Bovet, humaniste chrétien, dont le 'Voyage en Terre Sainte' fut souvent réimprimé et traduit en cinq langues — et père de Daniel Bovet qui reçut le prix Nobel pour ses travaux scientifiques.

D'abord professeur de philosophie au Gymnase et à l'Université de Neuchâtel, Pierre Bovet fut appelé en 1912, par son ami Claparède, à la direction de l'Institut Jean-Jacques Rousseau, que celui-ci venait de fonder à Genève, et qui vit aussitôt affluer des élèves du monde entier: pédagogues, directeurs d'écoles, pasteurs, etc. En 1920, cet Institut, tout en restant autonome, fut rattaché à l'Université de Genève où Pierre Bovet enseigna la pédagogie expérimentale tout en assumant, jusqu'en 1944, la direction de l'Institut, nommé dès lors, 'Institut des Sciences de l'Education'.

De nombreux élèves pourraient rendre à Pierre Bovet, avec l'auteur de ces lignes, un hommage de gratitude pour l'active sympathie qu'il leur a témoignée tout au long de leurs études, les aidant à orienter leur activité et à former leur personnalité. En dépit du travail considérable qu'il accomplissait,

il trouvait toujours du temps pour ses élèves et pour ses amis.

Pierre Bovet collabora à la préparation de deux 'Congrès internationaux', l'un à Genève, en 1922, l'autre à Prague en 1927, il participa à la fondation du 'Bureau international de l'Education' (BIE), associé depuis à 'l'Unesco', et dont la devise: 'Ut per juvenes ascendat mundus' (pour que le monde s'élève par l'action des jeunes) indique le programme.

Grand voyageur, Pierre Bovet fit dans les cinq continents d'innombrables conférences sur des sujets de pédagogie et de psychologie expérimentale. Il dirigea la 'Collection d'actualités pédagogiques et psychologiques' où parurent les oeuvres de Decroly, Lombardo Radice, Claparède, Piaget, Freinet et d'autres; diffusant ainsi dans le monde entier la pensée et l'expérience concrète des éducateurs d'avant-garde. Il dirigea l'excellent petit journal 'l'Educateur', destiné aux instituteurs de Suisse romande.

Tout en se livrant à ces activités absorbantes et en recevant, à l'Institut, des visiteurs du monde entier, Pierre Bovet trouvait le temps de publier quelques livres remarquables dont: 'Le dieu de Platon', 'Le sentiment religieux dans la psychologie de l'enfant', 'L'Instinct combatif', 'Le génie de Baden-Powell', des commentaires sur Comenius, et il traduisit Pestalozzi en français.

Retiré à Grandchamp, il publia 4 volumes de lettres d'Alexandre Vinet, plusieurs volumes de lettres de Félix Bovet, et une précieuse chronique de l'Institut Jean-Jacques Rousseau: 'Vingt ans après'. Il collabora à 'L'Essor', publication ouverte à toutes les préoccupations sociales, au premier rang desquelles: 'L'objection de conscience' et le problème de la Paix.

Cette liste des activités, de direction et des travaux littéraires auxquels Pierre Bovet se consacra est loin d'être exhaustive, car il était doué d'une capacité de travail considérable et maîtrisait au moins 8 langues anciennes et modernes, au nombre desquelles l'Esperanto dont il fut un fervent adepte.

Cet humaniste avait sur les grands problèmes de la vie des convictions chrétiennes qu'il ne manquait en aucune occasion de proclamer, tout en témoignant



un profond respect pour ceux qui pensaient autrement que lui.

Pacifiste convaincu, Pierre Bovet estimait que:

‘Quelques démentis que l’histoire de ce demi-siècle semble donner à l’idéal pacifiste, il est dans la ligne du développement humain’.

On nous permettra de terminer cette rapide évocation des travaux qui remplirent la vie de Pierre Bovet, en citant quelques lignes que l’un de ses disciples, le pédagogue Louis Meylan, considère comme le testament spirituel de ce grand humaniste dont la vie fut consacrée à servir les autres et à la promotion de la jeunesse:

‘L’idéal pacifiste vient naturellement s’inscrire au programme de l’humanité. Sa réalisation implique un double progrès, individuel et social. Aussi comporte-t-elle un double programme d’éducation: d’une part, un programme d’éducation politique qui rende effectif le contrôle des tendances antisociales des dirigeants par la masse démocratique, d’autre part un programme d’éducation morale intégrale favorisant la transformation des formes dangereuses de l’instinct combatif en tendances inoffensives (sports), sociales (service civique et chevaleresque), morales (vertus monacales et héroïques), ou l’absorption totale de l’instinct combatif dans l’instinct de l’amour sublimé (conversion religieuse). Pour ceux auxquels s’impose l’idéal de la paix, les procédés de l’éducation pacifiste se confondent ainsi avec ceux d’une éducation intégrale.’

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## *Voices and Noises*

Clara Dormandy

These days minds and bodies of children are trained, taken care of more scientifically than ever before. Knowledge is fed into them by modern methods that make learning enjoyable and easy. Facilities for outdoor games and exercises are provided, they are taken to the Continent to broaden their outlook, to the countryside to make nature study more palatable for them. They are conducted around museums and taught to appreciate art and literature but little if any attention is paid by teachers or parents to the channelling of noises children produce. They are reprimanded for banging doors, turning over chairs, the usual noises but no one will bother about the human sounds with which they abuse their own dignity and vocal chords and the ears of those around them.

Teachers and parents often know there is something wrong with the tone in which a question was put, an answer given, a remark made but more often than not they can’t put their finger on the offensive note and so can’t object with authority.

Some grown-ups pride themselves on their progressive ideas and insist that these aggravating sounds are a healthy way of getting rid of crippling inhibitions. These grown-ups probably would be surprised to find how many more pleasant and constructive ways there are of getting rid of these same inhibitions.

The human voice is a most delicate and precious instrument and most valuable information is to be gained through it. To a certain extent it can also be used for channelling desirable outside influences, into the development of a child.

Polishing a voice won’t bring about fundamental changes in the character of a young person but it will give a pleasant varnish to a possibly dangerously rough surface.

The human voice can become as telling as any finger print and like finger prints practically infallible, as no two human voices can be exactly alike. Trying to change a voice artificially, trying to disguise it will make as little difference to a voice expert as smearing cheap varnish on the finger nails



which might crack at any moment.

It is no use making a voice sound sophisticated, languid, elegant or booming. Even when polishing a voice it must be left on its own level in its own context.

The most effective way of polishing voices in a natural way is to get small groups of three or four together and start a conversation rolling. Just sensible, intelligent conversation that one might expect from sensible, intelligent people at a small party — even allowing for a sprinkling of small talk. Although the conversation should be kept on an intelligent level it should be acceptable and enjoyable, a sort of conversation young people are rarely given a chance to carry on. It must have a special fascination for them, it must be of a special interest to them, what their ideas are for the future, their ambitions, what their opinion is about bringing up children, in which direction the youth of today should be encouraged. What their idea of a holiday would be, what sort of books they like, what keeps them amused, what bores them most. The party and slightly intellectual atmosphere will do the rest. It will have a miraculous effect on the tone of their voices and through their voices on their behaviour and outlook. No one young or old speaks, acts or even thinks in the same way when in their working clothes, evening dress or pyjamas. It is for the voice expert to see that the conversation at these small parties does not become stilted or insincere but always remains positive, whether the ideas are right or wrong. It will come almost naturally that during these conversations the voices of the young people will become clearer, cleaner — their reactions to undesirable behaviour, to petty crimes, aggressive tendencies towards those around them. The French express the tone of the voice quite simply by saying, 'C'est la tone qui fait la musique,' it is the tone that makes the music — and how true it is.

The human voice is not merely important for what you put into it but perhaps even more so for what you can get out of it, however carefully it has been disguised, made sweet, gentle, tolerant, gay, submissive or roughly bundling.

During the past twenty years voice study has become a science on its own. A great deal of research has been going on all over the world and

valuable contribution has been made to it by the Bell Telephone Company in the USA. The results they achieved, the points they proved by their photographing of voices are remarkable but probably nothing can replace the spark that is touched off when a human voice and a human ear make direct contact.

The revealing qualities of the human voice have contributed much towards criminology, to medicine where it helps to assess amongst other things whether the nervous or mental state of a patient is chronic or acute or even how genuine it is, how strong the will of the patient to overcome it. But nowhere is voice analysis so important as in the field of education or when dealing with the problems of the young, not merely does it indicate the potentials of a child but what is even more important its inclinations. Although these are important factors when giving an adult a responsible job or when they choose a partner for life, it becomes much more important when starting off a young person on their career.

After having acquired the technical knowledge of voice analysis everything depends upon experience. Voices must be tested and tested, first in some sort of community where the circumstances and rules are the same for all but the freedom of the voice is tolerated and can't be suppressed e.g. a school or a prison. It's much more difficult and much more fascinating testing the voices in a community where the freedom of the voice is not a foregone conclusion but is artificially trained for a future career.

In voice analysis like any science one needs to acquire the technique and add experience and intuition. Only then can it really become a contribution to education, a help to children.

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# College of the Sea

## A SERVICE TO MERCHANT SEAMEN

To be an honorary tutor of the College of the Sea is a form of social service which may well appeal to readers of **The New Era**.

The Seafarers' Education Service was established in 1919 by Dr. Albert Mansbridge who wanted to give merchant seamen the opportunity of making full and proper use of their leisure time.

As it was impossible for seamen to attend university extra-mural and WEA classes ashore, he had to devise some way of providing similar facilities on ships. In 1938 he established the College of the Sea as a department within the Seafarers' Education Service, which until that time had specialised largely in providing merchant ships with libraries.

The College works in the following way: a merchant seaman writes to it and expresses a desire to improve his knowledge of English, mathematics, a foreign language, economics, geography, science, painting, music or any other subject. His purpose may be self-development, or he may have an examination like GCE in mind. Whatever the motive, the College then selects for him an appropriate honorary tutor. The tutor recommends books and these are lent to the seafarer and, if necessary, to the tutor also. The latter then writes to the student to suggest work on which criticism, correction, or comment will be made.

The work is done in the tutor's home and may lead to interesting contacts with men who are denied many of the educational facilities which those on shore take for granted. All out of pocket expenses are refunded and tutors are not asked to correspond with more than one man at a time unless they wish to do so.

Since 1938, the College of the Sea has had well over 10,000 students and, because no tutor is asked to do too much, many honorary tutors are required. At present, there is a shortage of tutors in almost every field.

If any reader would like to find out more about the College of the Sea with a view to offering his or her honorary services, the address of the Director is Dr. Ronald Hope OBE, JP, College of the Sea, Mansbridge House, 207 Balham High Road, London SW17.

## The Burning Bow

Selection from the Papers of T. F. Coade of Bryanston.

A concentrated collection of sermons and moralising speeches by the headmaster of a now highly respected and respectable public school must be expected to give even the stoutest constitution a degree of discomfort. As a vehicle for recording a man's way of life and contribution to society it is a good deal less than ideal except in the very exceptional orator philosopher.

I doubt whether T. F. Coade was sufficient of either to warrant inclusion in this category, but that is not to say that his modern parables are unimaginative or without great force. He often makes brilliant play with delightful and apparently inconsequential quirks of experience to explain his thinking about every conceivable moral or immoral type of behaviour.

The breadth and depth of his insight into the real nature of human nature and his understanding of the role of art and spontaneity in the education of the personality must surely have been among his chief gifts to the staff and the Bryanstonians of his era at the school. The plays he produced seem to have been a major channel for a rich outward flow of his understanding personality imbued as it was with great kindness and a desire to help all tortured souls.

But it is a question whether this was enough for the headmaster of one of the schools responsible for the elite of the next generation.

Politically he was naive and would probably have become innocently reactionary in any variety of socialist democracy that questioned Christianity as the final repository of absolute truth or the Monarchy as the chief bulwark against tyranny.

His thinking about the dichotomy between the individual and the state was particularly confused and this was further vitiated by an extraordinary arrogance springing from an absolutely sincere and unshakable commitment to simple Christian beliefs, the Love of God and good works that is touching but limited in today's world.

The truth may be that he had little understanding of science, hated the technological world it seemed to be creating and never grasped the idea that science itself at the pinnacles of achievement is a contestant for queen of the imaginative arts.

Some sort of Blakean re-marriage of intellect and human drives will have to infuse the new model of human existence we are seeking if it is to be worth living in and it may well be that had Coade's life span occurred a little later in human affairs, he would have given new meaning to the words on the Bryanston crest *Et Nova et Vetera* which seems somehow to have escaped him. Certainly if the apparently inevitable extension of collectivism in an over-populated world is not to breed dictatorship, the majority of accepted Christian virtues, with certain important omissions but including particularly humility and love for one's neighbour, need very largely to inspire the work of the administrators and as many of the citizens as possible.

On the face of it, so 19th-century a gentleman could not easily prepare the post-war young for the questioning, questing, bold experimentation and re-creation required in the melting pot of these times. Yet his values very largely remain the sheet anchor of anything we may yet build that is worthwhile and the loyalty, and admiration he apparently solicited from masters and boys, often of very different outlook, is evidence enough that his influence was both considerable and very significant in a world in danger of losing its soul in individual pursuit of material and intellectual success.

D. W. Tyler.

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## The World Since 1500: A Global History

### and The Epic of Modern Man: A Collection of Readings

L. S. Stavrianos

Prentice-Hall International Inc., 78s., London 1966.

Taken together, these two volumes give the lie direct to those who would maintain that it is not possible to assemble in manageable form material for the teaching of world history. Judiciously utilised, their contents provide excellent fare either for General Studies in the Sixth form of schools or in Colleges of Education and Further Education or as a source book for teachers of lower forms in secondary schools. The subject matter is massive, and the concern expressed in the book is clearly an American one, striving to make sense of the global scene, but what of that? Correctives in interpretation can be made by students and teachers as they both aim at the realisation of a universal history study scheme. The words of Etienne Gibson, placed at the head of Stavrianos' Introduction, fittingly indicate the importance of this work:

'The throes of the contemporary world are those of a birth. And what is being born with such great pain is a universal human society . . . What characterises the events we witness, what distinguishes them from all preceding events back to the origins of history is . . . their global character.'

James L. Henderson.

## Society, Schools and Progress

G. Baron

Pergamon Press, 25s.

In 223 pages Dr. Baron has described and discussed the British education system in the context of its historical development and of contemporary social and industrial factors. This is a challenging enterprise; and it has been carried out with an impressive lucidity of structure and of style. The picture of a very complex system has been sketched in firm and balanced terms, with a subdued commentary which affords an occasional flash of insight, as, for example, in the following comment on the fact that 90% of the British population have access to television, thus bringing 'virtually every person in Britain into touch with an enormous range of auditory and visual experience, ranging from the Olympic Games to the plays of Shakespeare. Since all this is channelled through the same simple and unique apparatus, it is less easy for the individual to restrict himself only to well-worn interests in his viewing than it is in respect of his newspaper reading or cinema-going. In a sense television **advertises** life in all its aspects because the moving image is interesting and arresting in itself.' (Page 40.) The way in which the theme of the book has been supported without being overloaded by statistics and quotations from official reports is particularly skillful. One small error of fact might be noted — The Council for Cultural Co-operation, referred to on page 43, is an organ of the Council of Europe, not of the Organisation for Economic Co-operation and Development (OECD). One omission may also merit comment: the omission on page 120-121 of any reference to the rapidly expanding movement for teaching world and contemporary history, to the Council for Education in World Citizenship and the Overseas Voluntary Service. This is, however, a book which British and particularly perhaps foreign students should find very valuable indeed as an introduction to the subject.

Yet there remains a sense of a missing dimension. 'If the human race is to survive, it will have to change more in its

ways of thinking in the next twenty-five years than it has done in the last twenty-five thousand' an eminent American thinker has written. (Kenneth Boulding, Professor of Economics at Michigan State University.) The modern age is an era of transformation from the essentially static, hierarchic, pre-industrial societies of the past, to — what? For the first time in human history society has become **dynamic**. The children whom we are educating are likely to be living, when they are middle-aged, in a very different environment from that of today — in one in which, to give but one example, world communications by telephone and rocket transport will be as easy and cheap as local communications are today. The physicists and the biologists have split the atom and are splitting the cell and thus gaining the keys to transform the very structure of matter. The educationalists have an over-riding responsibility to prepare for the transformation of mind — for the unfoldment, in our children, of a new order of moral and spiritual as well as intellectual consciousness. The missing dimension in this book is the sense of the prophetic, the placing of the present in the context of the past **and** the future. The missing element in the picture which Dr. Baron has so completely drawn is the sense of the frightening responsibilities and marvellous possibilities which await our children.

Charlotte Waterlow.

## Posture and Gesture

Warren Lamb

Gerald Duckworth & Co. Ltd. 25s.

This is a book which is of interest to everyone in the field of education as well as to specialists in the dance, in the dramatic arts and physical education. The title 'Posture and Gesture' with the explanatory note 'An introduction to the study of physical behaviour' is immediately attractive and the reader is by no means disappointed when he comes to the text.

Warren Lamb is a member of a very new profession, a physical behaviour consultant but he has, in this work, pursued his subject far beyond the usual familiar ideas about tension and relaxation. He is familiar with, in fact he has been inspired by, the work of Rudolph Laban whose notation he has used in his observations.

Part one of his book deals with the observation of physical behaviour and covers relaxation and tension as well as beauty in movement and includes a scheme for detailed observation and analysis. The second part of the book deals with the study of his subject. There is an historical recapitulation of posture and gesture through the ages, a note about investigations of physical behaviour and a section on the physical activity of children. Both these basic chapters on observation and study have a good bibliography.

Parts three and four of the book deal with the application of our present knowledge of physical behaviour. In this section a point of great interest that relates to experiments carried on in the NEF is the section on 'Inter-Personal Communication'. The chapter heading speaks for itself . . . 'Communicating through physical behaviour; awareness of physical communication; conscious control over physical behaviour; salaciousness and obscenity; predicting a statement before it is said; marriage; work relations; training for communication'. Communication through speech is amplified by gesture, as we all know.

Part four deals with the physical behaviour practitioner and reports experiments into the assessment of aptitude from movement. It also deals with individual training courses in physical behaviour.

The writer ends with a delightful look into the future, say



50 years time, in which he remains unappalled by the prospect of it being possible then for individuals to go into 'a small control room, in which we walk about, sit down, have a cup of tea, then eventually emerge with the essentials of our physical behaviour laid bare by a computer . . .' Warren Lamb considers that if we have this amount of knowledge of our own behaviour it will not make us more robots but more individuals. By understanding our own movements we may not only be able to control them but we can control them creatively.

We might also say this about psychological insight and its affect on free minds. Techniques for physical education and techniques for the education of actors have developed in a living way over the last decades. Evreinov saw the unconscious actor in everyone long before techniques for bringing out what is within rather than putting on a superficial pose were at all widespread. Modern psychological research as well as the work of pioneers like Laban are enlarging the frontiers of our knowledge of ourselves.

Elsie Fisher.

## Contrary Imaginations: A Psychological Study of the English Schoolboy

Liam Hudson  
Methuen, 25s.

This is not a book to miss. It breaks new ground. Many people have been puzzled by the failure of some youngsters who seem to them talented when tested by orthodox intelligence tests although such tests have appeared reliable in other cases.

One expressed aim of this book is 'to delineate two types of clever schoolboy', the 'convergers' and the 'divergers'. The first type do well in mental tests where one answer has to be found. The second type do well in another type of test which the writer has used — an open ended test which gives the victim an opportunity to diverge and to suggest any number of alternative answers. 'How many uses can you think of for a brick?' is one example. Here originality and inventiveness are tested, rather than a sense of logical conformity, logical relations or a quickness in solving puzzles. Open ended tests have been used to test creative ability. In using both types of test on a sample of clever schoolboys interesting results emerged. The author had hoped that 'open ended tests would cut across the arts/science distinction and give some reflection of boys' brightness; of their level, in other words, rather than their bias. The results were a surprise. Far from cutting across the arts/science distinction, the open ended tests provided one of my best correlates of it. Most arts specialists, weak at the IQ tests were much better at the open ended ones; most scientists were the reverse. Arts specialists are on the whole divergers, physical scientists convergers'.

The tests used revealed interesting points about 'convergers which might be interpreted as showing that when compared with 'divergers' they were under greater stress and tension. Their preference for logical order and lack of inclination to improvise imposed a strain in a living world where logic and order were often absent. Test results in the book revealed facts about aggression, humour and assumed attitudes. The material was supplemented by a personal qualities questionnaire, drawings, and by autobiographies. The latter revealed varying systems of 'defence' used by 'convergers'.

The author's observations upon creativity are important: he considers the fields of literature, poetry, painting as well as the creative scientists such as Charles Darwin and outlines an immense amount of work which still remains

to be done before we can understand originality and therefore encourage it by education if it is possible to do so. He says 'if we wish eventually to explain the phenomena of originality, we must accord them detailed examination'. The reader has travelled a considerable way with Liam Hudson, having started with the three points he mentioned in his introduction: 'the first is the conviction that much of educational psychology is trivial; the second involves a distrust of complex statistics; the third, a rejection of psychological theorizing which is unduly rigorous or precise.' The author's aim of pointing to certain difficulties which face psychologists has provided a stimulating challenge to all who have obstinately doubted the purely statistical approaches of the last decades.

## Religious Thought in the Nineteenth Century

B. M. G. Reardon

Cambridge University Press; 25s paperback; 55s cloth.

People who regard themselves as 'progressive' are inevitably liable to view the problems of their own day as unique. This is a dangerous half-truth. It may lead them to advance as revolutionary ideas which have already been formulated, criticised and refashioned by others, so that the latest intellectual fashion may turn out on closer study to be, not a radically new insight but (to adapt Pope) 'what oft was thought and often better expressed.'

Mr Reardon's book will be invaluable to all who feel the tension between modern thought and Christianity. He has chosen twenty-four nineteenth century philosophers and theologians, written a 1,500 word essay on each and selected representative passages to illustrate their thought. A bibliography is provided for each writer, and the book is introduced by a substantial essay on the period as a whole. It deals with what was happening in the frontiers of Christian thought, and thus ignores even the outstanding statements of traditional dogma in order to display the ideas and interests most typical of the nineteenth century.

We have Matthew Arnold and Jowett determined to preserve the kernel of traditional Christianity while discarding the husk; Harnack reducing the whole message of Jesus to 'God as the Father, and the human soul so ennobled that it can and does unite with him; Strauss, whose sensational *Life of Jesus* was translated by George Eliot, discussing the place of myth in the New Testament; Kierkegaard (and Newman) on faith and reason. From Schleiermacher, the 'father of modern theology', who defined religion as a 'feeling of absolute dependence', it is a long way to J. S. Mill who at the same time defends scepticism and asserts the beneficent effects of theism. Hegel, Feurbach, Comte, Coleridge — the historian will find this a useful selection of documents. And anybody unwilling to accept easy solutions to the difficulties of religious thought today will see here how great minds of the nineteenth century faced problems which were in many ways similar to those of the twentieth century.

Peter Cousins.

## CORRESPONDENCE

### *Authority in schools*

Dear Editor,

Not all children take kindly to classroom learning. This is a fact which must be as obvious to most teachers as it is to me, but we usually dismiss it as



caused by inevitable laziness on the part of the children. Surely we ought to be looking more closely at the methods we use to achieve learning in the classroom.

The formulation of educational aim, to which many teachers give at least lip service, is the familiar one summed up in the phrase child-centered education. That is, one should only expect learning to take place when the desires of the teacher and those of his pupils are identical. Children have their own particular needs, vital for their psychological development, and distinct from those of the adult. Only when these needs are satisfied do they learn. Unfortunately, when outlined in this way, one can see that little or no allowance is made for the failure of this aim. And this is the kind of failure which is perhaps inevitable. Imagine the difficulty of stimulating similar desires in the minds of thirty-odd children!

It is taken for granted that lessons should be as meaningful and interesting as possible. It is, of course, decided beforehand what the children can and should learn. Children are motivated to learn by the interest they take in what is presented to them, but in case something goes wrong with their interest additional motivation is achieved by a system of rewards and punishments. The contradiction here appears to have been overlooked. There should be no necessity to cajole or coerce if the wishes of the teacher and the needs of the pupil are identical.

It is not hard to guess why I and most teachers find it difficult to avoid using rewards and punishments as inducements to learning. When they are dispensed with, the children may be unwilling to learn. The possible interpretations of this are unpleasant. One is that the teaching is unsuited to the needs and capabilities of the children. Another is that the children have psychological or social problems which are more pressing than the wish to learn what might otherwise engage their interest. An authoritarian manner may completely cover up meaningless teaching and inappropriate teaching methods. It seems to me that this is an irrefutable argument for throwing out all forms of persuasion and coercion. Since views of child rearing became more benevolent, many teachers have made a nod in this direction. But why do we not go the whole way? I think there are two reasons involved. The first is

that we should have to put in a lot more work and thinking to make our lessons meaningful and interesting. The second is that most of us fear exposing ourselves to the ridicule and contempt of the children and losing the respect we never had.

Few teachers, I think, are willing or able to admit that their practice contradicts the view of child-centered education of which they superficially approve. The child is not necessarily allowed, except in a limited and regimented way, to follow those bents which have most meaning to him. He must often accept, whether he likes it or not, what his betters in their wisdom have decided he shall and shall not do.

The first thing to do if we want a truly child-centered form of education is to get rid of all authoritarian methods of persuasion and see what happens. If, in spite of a time table so varied that it seems to take into account all the desires and needs of the children, learning does not take place, the obvious conclusions must be drawn. The teaching may be meaningless. The usual class-room situation, where individual needs, at odds with those of the majority or the premeditated intentions of the teacher, must be subjugated, may be too rigid.

To guess beforehand that these conclusions will be revealed by such an empirical approach is perhaps to jump the gun. All that I should like to see is a more open-minded attitude. I have a feeling that before long we might realise that our authoritarian attitudes in the class-room are merely a refuge for our own insecurity.

Yours sincerely,

MICHAEL COLEY

Dear Editor,

After the passing of the 1944 Education Act, parents were told how good the 11+ selection method and the Secondary Modern Schools were; now we hear that neither is much good. Yet having taught on both sides of the 'line' — erroneously called the 11+ examination — I am sure of two things. (a) the selection method has worked well considering human fallibility, and (b) many teachers



would prefer it to the idea of putting the onus of selection on to the headteacher, and all that that infers.

Why is the 11+ under fire? Because a number of late developers have obtained 'O' levels from Secondary Modern Schools? Because education is a political game? Or is it because the Secondary Modern School is still regarded by some people as the 'school for failures'?

Late developers who obtain GCE passes in Secondary Schools seems to be no reason for condemning the 11+. The Comprehensive System apparently the perfect system for all children throughout the land, will do away with the 11+ . . . and the two types of pupil will still exist. Finally, the Secondary Modern School is not a school for failures.

Perhaps the real answer lies in the urge of parents to want their children to attend a grammar school . . . the snob value taking precedence over the pupil's level of ability. Many of your readers will recall that when it was established that Secondary Modern schools were here to stay, the attack soon turned from them to the 11+. Presumably it was, and still is, believed that the abolition of this system will automatically mean that more children will attend grammar schools. No method can be perfect and while the efficiency of the system is doubted by some, many responsible people believe that it does its job well. I believe that the real criticism should not be directed against the 11+ selection system itself but at the discrepancy in the number of places as between one authority and another.

The demand for re-appraisal of the system was met sometime ago in Oxfordshire. Only borderline cases took the test. To the uninitiated this seems like gambling with a child's future. But it is not so difficult for the experienced Primary School teacher to pick out the grammar school material from the Modern material. There is, however, always a small group that defies any such division and therefore it needs testing. This group, I am sure, is the one that Oxfordshire was most careful over, and rightly so.

There may well be another reason why many people oppose the 11+. Children are terrified of it . . . we

are told. Are they? Personal experience again suggests that the only worried children are not worried by the test. But they are terrified — the right word in this context — of their parents' attitude when the end result is not the grammar school. This attitude is far more prevalent than is often imagined.

To these people the Modern School is tantamount to educational murder but realities must be faced and no amount of legislation will turn the population into an academic one. It is an inescapable fact that in a society a smaller percentage of children is mentally equipped for an academic education than for a non-academic one. Call the schools and systems by any grandiose name you wish, and the result will be the same. The non-academic type of child should not be condemned because it attends a Modern School for many of these schools offer an extremely wide range of subjects and opportunities for the future craftsman and technician.

What then should be done? Put all the children over 12 years of age into one school, stick a new label on it and let them fight it out? Even if we do this there will still be the academic pupils (grammar stream) and the non-academic pupils (Modern stream). The problem will not be solved that way.

No, I believe that there is a way of putting the 11+ in the right perspective and at the same time, give Modern School pupils far greater opportunities. Let us go to the root of our educational problems today. Cut every Primary class to 20 (10 for backward groups). This would mean more individual help when and where it is most needed. Great benefit here to the borderline group. Modify the 11+ system if necessary and then, in the Modern Schools, with a far more solid foundation continue with the commercial subjects, languages and the GCE courses, but make it understood that these schools are not full of failures.

K. F. WELCH.

## *Books Received*

**Doctor Sally**  
P. G. Wodehouse, Nelson, 6s. 6d.

**Let's Wander and Look at: Islands, Hot Deserts, Volcanoes**  
Haydn Perry, George Philip & Son Ltd., 3s. each.



## in home and school

Associate Editors

Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

55 Upper Stone Street, Tunbridge Wells, Kent.

### *Message from the Secretary of State for Education and Science to Chichester Conference 1966*

Anthony Crosland

I am glad to send greetings to the International Conference organised by the New Education Fellowship which assembles at Chichester on 4th August 1966.

I would like to give a special word of welcome to members coming to the Conference from other countries.

In spite of the progress that has been made in education and other social services in recent years, there can be no country represented at this Conference which could claim to have solved most of its problems. It is evident from your enrolment for this Conference that you are eager to play your part in solving the many problems that remain. The programme ranges widely and promises stimulating and rewarding discussion. I am confident that you will find the experience of coming together in this way refreshing and invigorating.

You have my best wishes for a most successful Conference.

### *Chairman's Summary*

James L. Henderson

These closing reflections on our conference are prompted by the following passage from Hawthorne's *Journal on Melville* (1856):

'He can neither believe nor be comfortable in his unbelief, and he is too honest and courageous not to try to be one or the other.'

That we have been so honest and courageous is particularly demonstrated by the way in which we have shied at certain words such as mysticism, inwardness, idealism, spiritual, and how we have almost neglected words like time, death, joy, obedience and forgiveness.

It would be superfluous and impertinent for me to attempt anything in the way of a summary of the main lectures, but a brief remark on each may be acceptable.

Although Sir Alistair Hardy's paper was far from easy I have not heard his central argument seriously contradicted, and I therefore find it strange that there has not been much discussion of the nature of consciousness or the significance of parapsychology. Dr Entwistle asked us to consider a key question, namely whether we can have too much leisure and too little work, the answer suggested being in terms of the humanisation of work. Herr Erdelt sketched for us a valuable picture of the interplay between the personalities of child, parent and teacher and helped us to cross one of the bridges in our journey on which we learned the importance of not so much sinking differences as making use of them. Mr Elvin really confronted us with the challenge of basing moral education on shared values rather than common beliefs, and he also raised in a vivid manner the whole question of the proper basis of authority in modern education and the need for 'interim moral assumptions' based on 'quasi-absolutes'. Professor Carbonaro provided us with a brilliant excursion into the realms of depth psychology as a clue to the understanding of aggressiveness and war, warned us against the unthinking acceptance of pro-war institutions and gave point to the following remark of John R. Platt in his book *The Step to Man*: 'The future is waiting to respond to a touch, if it is the right touch. It is



ingenuity we need, not lamentations.'

Of the working groups I am not competent to speak but only to express my admiration at the little I was able to see. The discussion groups all went off on their own lines, but there seemed to be a good deal of wisdom being exchanged. One group commented: 'We all have a faith or trust in life and therefore in young people. This is what has brought us to the conference. One frameworks of belief may seem completely at variance with another, but when it comes to our experience with the young and the sort of support they need in living there is little or no disagreement.'

The central problem we have been struggling with was well stated by John Dewey in 1929: 'The problem of restoring integration and co-operation between man's beliefs about the world in which he lives and his beliefs about the values and purposes that should direct his conduct is the deepest problem of modern life.'

May I in conclusion suggest that the World Education Fellowship might well ask itself the question implied in Martin Luther's definition of God. 'Now I say whatever your heart clings to and confides in, that is your God.' Do we cling to the traditional religious creeds? Do we cling to the state as God? Do we cling to an out-of-date nineteenth-century form of materialist science? The answer must surely be no. Do we not wish to direct the obedience of our children to that consciousness or awareness of wholeness being revealed to us in modern art, depth psychology and evolutionary theory?

'Grant me intention, purpose and design — That's near enough for me to the Divine.' (Frost)

It is not possible to catch such a state of awareness by logical, verbal description: it can only come through an understanding of the famous Zen Buddhist conundrum of how to get a goose out of a glass bottle without breaking the bottle. Ladies and gentlemen the conference is closed — the goose is out of the bottle.

## *Editor's Gratitude to Conference Reporter*

Our readers have to thank Raymond King for this new development in Conference reporting. His personal comments and reports enliven the speakers texts.

So often Conference reports can be like Annual General Meetings, worthy but dull. These reports are personal, provocative and eminently readable. No other editorial but our thanks is required.

## *Shaping the Future — New Educational Thinking*

The theme of the Conference had a momentous ring, challenging to the membership and arousing expectation within and beyond the Fellowship.

It held a promise that Chichester might rank among the great seminal conferences that have interpreted and promulgated the new educational thinking of an era. To quote from a message to the Conference from Professor Lauwerys, Chairman of the NEF Executive Board: 'The questions you will be discussing are absolutely central to the great problems which education faces now, in all parts of the world. Upon their being handled wisely depends the future of our civilisation.'

And in her letter to James Henderson, Chairman of the Conference, our Honorary President, Beatrice Ensor, expressed her assurance of the vital part the Fellowship had to play in bringing about needed educational changes at the present time, and of the valuable contribution that she expected the Conference would make.

The aim of the Conference — to quote succinctly from the prefatory notice — was: to consider how education could help in giving young people a positive outlook on the future, and fulfil the need



to equip them with a sense of purpose and a reason for living. This involved members in an attempt to elucidate the educational ideals and objectives, and the changes in content, approach, and method, that would speak to their condition, and give young people the spirit and resource to meet the phase of the human predicament upon which they are entering.

It is a phase in which man has achieved the capacity and must assume the responsibility for an ever-increasing control of human evolution: when, in fact, he has the power to destroy the human species: when technology in the phase of automation threatens to diminish him; while at the same time new insights in psychology and, conceivably, parapsychology point the way to the realisation of new dimensions in human consciousness.

To reformulate educational aims, in the spirit of the early NEF pioneers, to match this undertaking and inaugurate a renewal not less momentous was hardly to be expected as the result of a single conference. What was proposed, in view of the tremendous scope of the problems, was to begin an active and concerted search for the solutions.

If what was accomplished fell short of our more sanguine hopes, we shall not look for the reasons for that in the preliminary preparation and presentation of the themes chosen for discussion. The working papers were carefully prepared and of high standard, and, along with selected bibliography, made available to members in ample time before the Conference. For a more general readership they were published in the *New Era* of April 1966. There was a general feeling, too, that the Conference addresses, like the working papers, were at the right pitch and in the right key, though patently they could not do justice to all the views individually held by members or to their particular scales of emphasis.

To preface a review of the talks and discussions it is apposite to note that the title words 'Shaping the Future' embody the positive proposition that modern man finds himself in a position to assist consciously in the present psycho-social phase of the evolution of the species. What threatens his future is a loss of vision and a loss of nerve. 'Where there is no vision the people perisheth.' By and large, contemporary man has lost his faith in

Providence and finds it hard to maintain faith in himself or trust his own purposes. The old stabilities, spiritual and social, have crumbled, and he finds no foothold in the shifting sands of change. Moreover he has lost his compass.

As young people growing up become aware of the confusions and perplexities of the world and of the predicament of their elders, it is not to be wondered at that so many of them are morally and spiritually bewildered, and fail to find a meaning or purpose in life. Some deliberately cut themselves adrift.

Our job as teachers has become perplexingly difficult. We are concerned for our pupils. We honestly want to help them make the best of their lives. We feel we have some worth-while values to communicate. But somehow, apparently, our currency is, for distressingly large numbers, not acceptable.

There is need for self-examination: a critical scrutiny of our own values and an interpretation of them that makes sense and carries conviction in the ideational idiom of the 20th century. We need to know where we stand and to communicate honestly. Ultimately the value of our teaching derives from our own personality: it is profoundly true that the 'subject' we effectually teach is 'ourselves'.

This thought supplies the key to an evaluation of the Conference, and indeed to the kind of conference the NEF has always intended to promote. It is true that we 'put ourselves to school': the teacher must always be a learner. A conference can be a powerhouse on which we draw for re-invigoration — fresh ideas, changed attitudes, new inspiration. In view of the magnitude of the Chichester theme a week was a short time. For the individual participant the value of the Conference will be judged, not so much by what was learned during the week — which in the press of activity may not have been a great deal — but by the new direction it gave to his thinking, the new vistas it opened up, the change it made in his perspective.

The opportunities were there, in the lectures, the group discussions, and the working groups, for self-examination, self-discovery, and self-revelation. What really counts must be in the sequel.



## *New Perspectives on Human Destiny*

The inaugural address under this title was given by the distinguished scholar and scientist, Sir Alister Hardy FRS, Lineacre Professor of Zoology and Comparative Anatomy at Oxford, 1942-1961. It was remarkable not only for its intrinsic quality but also extrinsically for the fact that it was in effect a 'preview' of his second volume of Gifford Lectures, due shortly afterwards to be published ('The Divine Flame', Collins, 1966): a unique privilege for members of the Conference.

Such was the impact of this opening address that there was an immediate demand for copies to be made available at the Conference. For the benefit of other readers we have devoted the necessary space in this issue to print the whole lecture in full: as virtually a 'summary' of two series of Gifford Lectures, it would be impossible to condense it further and unjustifiable to print portions only of so closely reasoned a statement.

We are indeed grateful to Sir Alister for the privilege of printing his MS — when I enquired about it at the close of his talk, he handed it over at once most generously — and also for being among us in the opening stages of the Conference and giving us opportunity to talk to him.

Publication of the address intact avoids hazards of which its author was very conscious: not only because of the above-mentioned difficulties of summarisation or piecemeal treatment, but also because the utmost care had been given to choice of words and exact phraseology in a delicately controversial field of learning and conviction. Reportage would blur these niceties and might mislead. Happily it is not required.

I venture, however, to make a number of comments on matters of interest arising out of his talk, particularly for conference members, and to single out a few leading ideas that subsequent discussion showed to be of particular concern to the Fellowship.

Sir Alister referred in opening to the aim of the Conference as stated in the notice: the search for a philosophy of life that would give young people a positive outlook, a sense of purpose and a reason for living. The idea that 'this might well be found in a

new interpretation of the word "responsibility" ' was in his view insufficient. What is needed is to re-establish the basis upon which our civilisation has been built, a spiritual interpretation of the world. Matter and mind are not of the same order: the whole of reality is not a unitary but a dualistic process.

On this question it was clear, and inevitable, that members of the Conference were divided. In his working paper James Hemming formulated the matter in a statement that, as meeting the dilemma for the purpose of the Conference, though not resolving it, received wide, if not universal, acceptance. It was to the effect that man has the choice of cooperating, or not, with 'the creative process as revealed to us by the past three hundred years of scientific exploration . . . whether we regard the creative process as grounded in a personal God or in some other source of dynamic energy'. 'We are not here concerned with a difference in evaluation between those with a specifically defined religious commitment and those with a humanistic-scientific outlook. All are equally challenged to search for a new basis for moral values.'

The point at issue in the discussions was whether, although divided on ultimate questions, the NEF could achieve unity of purpose in interpreting its educational principles, translating them into policies and programmes, and applying them to practice in the schools. Wyatt Rawson (see points 14 & 16 of his working paper) expressed the view that true agreement in spirit and attitude may go along with much division of opinion in religious or educational matters. But there is no doubt that the kind of harmony he speaks of, whether in the Fellowship or in a school community, depends upon a spirit of tolerance and open-mindedness, as opposed to dogmatic rigidity.

This brings me to a second point I choose to take from Sir Alister's address. He warns against the acceptance of scientific hypotheses as dogma. The earliest mechanistic and materialistic dogmas have been exploded. There is no inherent reason why in the present state of knowledge we should accept as dogma the monistic as opposed to the dualistic view of reality.

'Few thinking people today,' he says, 'can take seriously the dogmas of any orthodoxy — Christian



or otherwise. Far more dangerous for human destiny are the dogmas of materialism which so many people imagine to be securely based upon a scientific foundation.'

Another matter that holds great interest for many in the Fellowship was approached through a consideration of evolutionary humanism and Sir Julian Huxley's monistic vision of a new organisation of thought and belief, and a new comprehensive ideas system that would supplant centuries-old ideological fragmentation. If however, as Sir Alister expects, the phenomena of parapsychology are established as a valid part of reality, scientific investigation of this field would revolutionise our conception of the nature of mind and invalidate the monistic view, based solely on matter and energy in interaction, as indeed Sir Julian allows.

Though, owing to the nature of this field, scientists have shown themselves reluctant to enter it, I do not doubt that progressive thought in the NEF will support Sir Alister's plea that more systematic study should be given to experiences which involve the opening of the self to more than the self as evidenced in parapsychological phenomena, mysticism, and more widespread instances, among ordinary and not only exceptional people, of the consciousness of incursions of a power from without the self or from beyond the normal self. The anthropologists could help in such investigations from their studies of primitive peoples.

Those among the less scientifically learned in the audience who had followed the BBC's timely series (The Thread of Life — Introduction to Molecular Biology, by Dr John Kendrew FRS) were well equipped to follow Sir Alister's references to the discovery by Watson and Crick of the nature of the genetic DNA code, the bio-chemical mechanism that governs heredity and is basic to the physical manifestation of all life, from bacteria to man. From this discovery it is claimed that the decisive controls of life are reduced to a matter of the precise order in which the units are arranged in a giant molecule — a soulless automatic process.

Sir Alister challenges 'the **decisive** controls': he denies that the physical body is the whole of life: nor is evolution governed entirely by physical events. This from a biologist and Darwinian is

worth our attention.

He details examples from bird and animal populations in which selection appears to operate not only through the natural environment but also through changes of habit due, for example, to exploratory urges from within the species. And it is **selection** that is the creative event, not random variation. Moreover, the influence of behaviour becomes more important as we go up the evolutionary scale. Most significant is the suggestion that human aspiration is a biological reality related to the exploratory urge of animal life. Those members of the ENEF who during recent years have stressed the significance for our thinking of the developing science of ethology will read this section of the address with particular interest.

Ethology is a current instance of a field of natural history developing into a branch of science, through, first, the collection of a sufficient range and number of examples, and in due course the induction of hypotheses and conclusions. So earlier, as principles emerged, natural history developed into the sciences of physics and chemistry.

Following the same kind of process, Sir Alister advocates a natural history of religion, to form the basis of a more scientific natural theology. The enlightenment afforded by such a theology would have to be accompanied by an experimental faith to generate the spiritual power that might supply the new spiritual basis for our civilisation and supplant the fractricidal ideological divisions of humanity.

In our search for new perspectives upon human destiny, we are indebted to Sir Alister for the broad sweep and also for the particularity of his vision, and for the undogmatic open-ended nature of his thesis. Whatever views we hold on the fundamental human concerns that were his subject, we can learn from him to approach them as men who count not themselves to have apprehended but who press toward the mark of man's high calling.

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## *The Roots of Morality*

The talk to the plenary session on this Conference theme was given by Mr Lionel Elvin, Director of the University of London Institute of Education and President of the English Section of the NEF.

Opening with a reference to James Hemming's working paper, he found it admirable and would support the views expressed with only here and there a slight change of emphasis. He could not expect nor did he propose to take in the whole breadth of the field covered by the working paper, but to develop certain aspects and indicate points that in the nature of the conference might be usefully followed up by the discussion groups. Hence, apart from making clear his own position, his talk was in the main supplementary, illustrative, and geared to the practical situations met by the teacher in the classroom.

He based himself firmly on the standpoint of ethics as a system in its own right, operating in the field of human relations, individual and collective, private and public. He doubted Bertrand Russell's view that there could be purely individual moral qualities, since human personality could not develop except in relation with others. Hence he concluded that moral education was part of social education.

The validity of ethical judgments could no longer as in earlier ages be based on divine or quasi-divine commands, nor in multi-belief societies could morality be discussed in terms of any particular religious creed. We cannot accept the moral unaccountability of non-believers: and while adherents of different creeds will have their own moral attitudes and emphases, the dialogue between them must be in terms of natural law. There are difficulties, however — and we encounter them in the schools — in taking up a neutral attitude as between different religions when ethical questions are concerned. All will agree that suttee in spite of its religious sanction was bad. But there is much in past and present religious behaviour which adherents will defend though it can be shown to be linked with consequences of human suffering and social misery that to others make its ethical justification difficult or impossible.

In the speaker's view the influence of Durkheim

has received too little recognition: he advocated opinions that have subsequently gained widespread support: that it is no longer possible to base ethics on the appeal to transcendental sanctions: morality is not laid down in the tables but is open to discussion: it is the task of the teacher to bring about the creation of the moral person from within, and this cannot be done by fitting children to a fixed mould of moral responses: action under compulsion cannot be said to be moral.

Reason rules, however, that in the interests of social coherence and stability, whether in the community or in a school, the rules of morality are not open to question from moment to moment. Standards essential to the common life are to be upheld, and with authority. This does not imply that methods should be authoritarian. For the more essentially educational process of internalising of morality, we should look to reason and example, and to judicious use of situational ethics as the child matures and develops the capacity to form judgments.

Mr Elvin suggested the standards which he thought should be considered as 'quasi-absolutes', with special regard to the school situation: fairness — implying justice without its overtones of rigour; freedom — in the sense that there should be no hostile discrimination on grounds of sex, religion, colour, or social class; honesty, truthfulness, respect for personal possessions and for the law. Breach of these quasi-absolutes should be an unquestioned offence with fully enforceable sanctions. But we must distinguish act and person. Condemnation of the offence must be accompanied by a humane attitude to the offender. While sharp and firm reaction may help some anti-social people, there are other pathological cases which call for 'treatment'. Some were disturbed, others were simply badly behaved. It would be absurd to regard all cases, say, of vandalism as pathological. We must in any case distinguish between long-term procedures and the needs of the moment. To curb the violent excesses of Mods and Rockers we shall not depend on the cure proposed by a well-known preacher: make them Christians.

There was one critical matter which Mr Elvin considered the working paper did not adequately tackle. Here was a point for debate. Should we be tolerant to intolerance? (What are the lessons of the



Weimar Republic?) Should we be free to advocate slavery? Common sense says no. But it would have been interesting to hear the argument at philosophical level. I suspect that to vindicate the principle of tolerance involves a distinction between a static and a dynamic judgment: a dialectic to resolve an inherent contradiction. The judgment needs to trammel up the consequence.

In our school discipline we should adopt the right mixture of the permissive and the authoritative. Prudence at any rate warns that we should not throw away the weapon of felt approval or disapproval. Discipline evolves from a judicious blend of outside and inside pressures, tempered by empathy, the ground of which is love. In unsettled times like the present school discipline needs this reinforcement all the more.

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Discussion at the close of the session brought up the following points among others. Was Mr Lyward's answer as peremptory (Shut up!) as had been suggested by the speaker as the way to quell a bear-garden? Had a progressive standard of morality in the light of Piaget's four stages of the child's development been sufficiently emphasised?

In the course of his reply to these and other questions Mr Elvin said that the battle to free the child from a wrongly conceived imposition of adult morality has been won. The position now is that teachers have the positive obligation to create morality. We should not court the opposite danger of discipline imposed by the young. We might take "Lord of the Flies" as a warning!

An account was given of discussions by a group of adolescents drawn from all sections of society. 'You adults,' they concluded, 'have failed us. We don't know your standards. What have we to rebel against?'

A member pointed out the difficulty of legislating for 'fairness' in school. There was the possibility of the charge of favouring if special consideration was given to those who needed it: the immigrant child, the disturbed, or the handicapped.

Another member regretted the absence of the word 'spiritual' from the talk and the working paper and thought there was a failure in education to nourish the spiritual development of children. To which Mr Elvin replied that we should be clear about the term 'spiritual'. If it included the supernatural, it was inappropriate to the discussion of ethics.

However, group discussions showed that many members thought religion and ethics to have much importance for

each other, though as to their relative precedence, authority, and validity views differed, as might be expected. Some would hold that religion is morality quickened by fervour or heightened by a sense of destiny, with or without transcendental sanction. Some religious teaching was found to be morally harmful, some morally indifferent. So much the worse for religion. 'Tantum religio potuit suadere malorum.' On the other hand religion in its purer aspects has manifestly had a refining and ameliorating influence upon the morality of its day, and has lent a heightened sanction to judgments of right and righteousness, worth and duty. Historically the role of the prophet has conspicuously been to preach a morality in advance of secular and religious standards of his time.

It was for the groups to bring up, and some of them did, the problems of conscience, the divided self, and the 'hidden persuaders': the mutual relevance of depth psychology to religion and ethics.

This approach, as bearing on the problems of peace and war and developed by the Italian psycho-analyst Franco Fornari, provided the point of departure for the absorbing and thought-provoking lecture on education for peace by Professor Carbonaro of the University of Florence, which is printed in full in this issue.

## *Education for Peace*

I have to declare a particular personal interest in the problems discussed by Professor Carbonaro, since education for peace has been a paramount concern of mine during over 40 years work in the schools.

The Fornari thesis from which he starts is intriguing and significant: that the roots of war lie in the subjective and unconscious motivations of the individual, who ambivalently nourishes within himself destructive impulses against the objects of his love. These he unconsciously transfers to the 'others' who become the enemy to be punished by acts of violence, for which in the modern world the State, representing the collectivity of the in-group, assumes the monopoly. 'We fight ourselves and our violence in those that the group classifies as our enemies.' But the 'advantage' of this unconscious mode of release of inner tensions is lost through the advent of atomic war, which is totally destructive both of the loved objects and their enemies. War as a phantasy solution to our inner conflicts is out.

Professor Carbonaro goes with the Fornari thesis only part of the way. He agrees that education for peace must involve the recovery by the individual of



his own ethical responsibility, which is now alienated in the sovereign state. But this is only part of the answer. It is not enough, though it is an essential part of the process of eliminating war, to change individual dispositions. We have at the same time to change the character and attitudes of the collective, the social and cultural matrix within which the individual becomes the person he is.

In my view Professor Carbonaro strikes at the roots of the problem. Too many good people have preached peace at the individual as if this were the end of the matter. Make every man a good christian — or muslim, or buddhist, or for that matter a good humanist or communist, or 'make him like me', and we shall have a peaceful world. This could not be the answer, even if we had time to wait for it.

But in a more general way, how far does the solution lie in the education of character, a contribution the schools may be disposed to claim as peculiarly theirs?

We are referred to the investigations of the two American experimental psychologists, Peck and Havingshurst, and their identification of five psychological types, which occur in society in a distribution that in their view is unlikely to be changed. The seemingly pessimistic conclusion is that only about a quarter of the population as studied in contemporary settled and stable communities is of the 'altruistic-rational' type, capable of willing and sustaining ethical purposes. Professor Carbonaro is disposed to accept the stated proportion and the chances of its continuance, but not the impossibility of changing it for the better. To what then shall we look?

Home and family exercise an overwhelming influence upon the child, creating a moral milieu so decisive that, ordinarily, other institutions, whatever the nature of their influence upon behaviour, contribute relatively little to character formation. Many teachers will doubtless be reluctant to accept Havingshurst's negative assessment of the part played by the schools, but Professor Carbonaro holds it to be probably true in most communities.

We may well agree with the conclusions of some of the discussion groups that the schools could do more. They could exercise more influence —

assuming it to be of the right kind — upon the home. They could enlist as allies other institutions capable of influencing character and attitude formation, and among them convert to the school's purposes many that are indifferent or even hostile. As for the peer group — so interestingly analysed in the lecture — we might look at instances where the school has found it not impossible to get the peer group on its side.

Such developments imply considerable changes in the conventional conception of the school, and undoubtedly in the pattern of school organisation. It is interesting, too, to make cross reference to Mr Entwistle's stress on the need for more effective social and ethical education in schools in preparation for the automated phase of technology, with its implications of the need for changed attitudes within national communities and between them.

But on the main issue, education for peace, neither the psycho-analytical nor the psychological hypotheses, important as they may be, offer a real solution, even if they were to fulfil all that is hoped from them. The factor of time and the nature of collective entities compel us to look further: to the integration of these in a broader evolutionary and sociological perspective. Professor Carbonaro outlines such an approach, tracing the evolution of society from a condition of static equilibrium with negative feed-back to one of dynamic equilibrium with positive feed-back. The speed of change and the resulting tensions have brought about our present upheavals and bewilderment, but, looking ahead, we can conditionally expect the new equilibrium in the not too distant future.

Thus he reaches a forward-looking optimistic conclusion — qualified by a grave warning of dangers, but supported by hopes that mankind will prove resilient enough to overcome them. The exponential rate of change is about to carry us past the middle of the S-curve to a steady equilibrium that will be able to accommodate technological change of higher magnitude without the disruption that has accompanied the earlier phase of the process.

Rationally we have accepted new patterns of development, but not yet empirically, although we are on the way. If we are wise enough to understand our own natures and purposes, and energetic enough



to plan the new structures, we shall emerge successfully into the new era.

The translation of rational acceptance into concrete behaviour depends on the shaping of new attitudes within the new field of vision, and to this end the educative work of parents and teachers becomes of increasing moment.

The implications for the methodology of education at all stages follow at the end of the address. But as always it is the quality of the teacher that calls for the last word. We have to begin with ourselves, for the 'state in which most of us find ourselves' is the chief obstacle to be overcome.

Those who will be teaching in the schools in the years between now and the end of the century will have little hope of matching the needs of the time if they think the 'new education' is already here. Professor Carbonaro gives us no reason to think so. We have plenty to learn from his suggestions, but most of all what we might learn from him and communicate to our pupils is the spirit of 'hard-won optimism'.

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From his general view of technological evolution and for a more specific introduction to the problems of automation and its implications for education we turn to Mr Entwistle.

### *Automation—Its Use and Abuse*

Dr Robert Hutchins in 'The Atom Bomb and Education' says: 'Other civilisations were destroyed by barbarians from without. We breed our own.' Civilisation and culture are at risk not only through the atom bomb. What is feared from the 'new barbarians' is vividly presented to us by technological specialists, science journalists, and science fiction writers, extrapolating current developments in the more technologically advanced societies to a future not very far ahead when machines to an alarming degree have taken charge. Is this the new perspective upon human destiny?

Mr Entwistle's working paper and talk look like making a noteworthy contribution to the Fellowship's post-war thinking on relations between liberal, vocational, and technical education. Twenty years ago in 'Freedom in the Educative Society' Sir Fred Clarke, President of the English Section, said: 'Advancing technology is rapidly changing the nature of the vocational basis upon which in the last resort the cultural structure rests.' Last year we had an international conference at Askov devoted to 'new thinking along world lines' about the shared values of one world as revealed in science and the arts and interpreted in the school curriculum. The aim, if not the outcome, of the conference was to discuss how education could help to avoid the catastrophe that threatens humanity in a world in which scientific and technological progress have outpaced the moral and social development of mankind; and to help bridge the gulf between what Sir Charles Snow has called the 'two cultures', the breakdown in communication between those nurtured in the scientific disciplines on the one hand and in the humanities on the other. What we should be searching for is a new educational synthesis in which the technologies are studied in relation to their supporting humanities, and the humanities studied in realistic relevance to a world in which applied science and technology are the basis of human welfare, and in fact survival.

Which brings me to Mr Entwistle's thesis: 'the most obvious benefit of automation is that it makes the good life attainable for many more of our fellow men than has been possible hitherto', through relief from drudgery and the conquest of poverty. He clearly implies that in a world of rapid population increase we must look to technology at its most efficient to enable people in the underdeveloped countries to live, and people in the more advanced countries — and why not therefore ultimately all? — to live well. For the present underdeveloped countries an increase in material affluence is a necessary condition for a better life: for the more economically advanced it would be a moral disaster if material superabundance were pursued for its own sake as the be-all and end-all instead of as a means to a fuller and richer life. Such a life might be construed to include moral concern that the most certain result of technological advance is on the face of it to widen the gap between the haves and the have-nots.

Mr Entwistle's quite admirable working paper is



available to readers and its contents need not be recapitulated here. What may be useful is to underline certain points in the paper and its author's talk to the Conference, more especially those that bear upon the re-shaping of our educational policies and programmes.

First then to deal, as the speaker did, with definition.

It should be clearly understood that the new Automation is not the old Mechanisation writ large, with men enslaved to the conveyor-belt like Charlie Chaplin in 'Modern Times'. Under automation properly understood the factory is a machine with integrated parts, dispensing with operators directly engaged in the productive process. Not only unskilled but skilled workers and clerical staff become redundant.

This brings up the economic and moral problems of automation and the philosophical assumptions we adopt in determining its use or abuse. The ethics of free enterprise, individual competition, and laissez-faire would result in mass unemployment. Even state control of industry in a welfare state might afford to large numbers only unlimited paid leisure, which is patently no solution. Idleness is an evil, entailing a sense of frustration even with an income. Idleness — to bring in a parallel topic of discussion — is not a means to personal fulfilment. On the other hand, neither is monotonous, repetitive, mind- and soul-destroying toil.

In estimating the effects of automation upon employment, we should bear in mind the factors that will make for an expansion in the field of employment: those inherent in the logic of the process of automation — invention, design, construction, and operation — and those affecting ancillary industries. In addition, increased production will stimulate the expansion of service industries. There are two aspects of what the speaker called 'human obsolescence': first, the displacement of workers by machines more efficient productively, secondly, the replacement of workers with little skill or with obsolescent skills by workers with new skills. This involves more advanced technical training or re-training at intervals throughout working life.

But clearly this will lead to the re-deployment

within the automated industries and their ancillaries of only a small proportion of displaced workers. Two other main factors must be taken into account if we are to bring the situation under human and humane control: first, the re-deployment of an increasing percentage of the working population into 'non-productive' work, social welfare, the arts, recreation, education and other forms of social capital enterprise: secondly, the redistribution of work and leisure.

Automation does not contain in itself the cure for its consequences. Unlike the expansion inherent in it, both these expansive developments are contingent upon positive social and political choices and public policy, supported by an advance in the quality of general education leading to demands for an expanding provision of social capital.

Except on some such basis it would be naive to look for a golden age of leisure. But, anticipating enlightened action to secure for the community the fruits of automation, it is reasonable to consider the new problems of work and leisure and get them in perspective. They are varied and interconnected: a new evaluation of the place of work in life, the humanisation of work, the right balance between work and leisure, the relation between the nature of work and the quality of leisure (monotonous work and trivial leisure go together), and the achievement of personal fulfilment through both work and leisure.

When the machine takes over the tedium and liberates man from the dullness of routine, it provides the possibility not only of enjoying more leisure but also of enjoying work more; and for many the chance to take up more humanly and socially satisfying occupations. I remember a paradoxical epigram of Eric Gill's to the effect that the slave is the man who does what he must in his working time and what he likes in his leisure: the free man is one who does what he likes in his working time and what he must in his leisure. It may be that for an increasing number the dichotomy of work and leisure will become unreal, or perhaps amount to little more than a change of tempo in a congenial field of activities.

The whole situation has far-reaching implications for all engaged in the education service, and Mr Entwistle left us in no doubt of this.



What seems to me particularly significant, humane, and forward-looking is his selection of priorities among the educational problems posed by automation. He puts first the need for aesthetic and moral education. Far more attention should be paid to the cultivation of taste and appreciation of the arts, to stimulate private and public demand for goods and services which satisfy taste and talent in both consumer and producer; a liberal education to challenge the machine and free us from the tyranny of mass society, tame acquiescence in total mass production and conformism to what the hidden persuasions of the ad-men would wish upon us.

‘The control of the new forces,’ says Raymond Williams, ‘passes to men who are not interested in the growth of society or in the human forces the expansion is serving.’ Thus there is need for the cultivation not only of artistic but also moral sensitivity, a much more widely diffused personal and public concern for the welfare of the under-privileged both at home and overseas, a preparedness on the part of the Haves to share more of their rising affluence with the Have-nots.

Education for the technological age should dispose us to ‘join humanity’.

But there is no place for facile optimism. It is not enough to gear education to conditions we hope for: rather we must order educational change in ways which will effectually contribute to bringing the conditions about.

What Mr Entwistle wrote and said about vocational education is equally significant. He regards vocational education as a correlate of the liberal education he advocates. Leaving his admirable working paper in the main to the reader, I would like to comment on one or two of the educational ‘growing points’ he clarifies for us.

Automation’s increasing demand for all grades of skills, and its concomitant, the rapid obsolescence of skills, call for more and better technical education. The matter is so pressing as to require ‘a rescue and first aid operation’. The old pattern of technical education and the limitations of the apprenticeship system with its narrow and particular technical training, based largely on imitation of practice without theory, is now obsolete. In its place we need to reconstruct vocational education at all

levels, making it at once more liberal and more readily adaptable to changing conditions and requirements. Further there will be a necessity for re-training at intervals during working life.

This also applies to the teaching profession. In our ENEF evidence to the Plowden Committee we made one particular point under the head of teacher training:

‘No system of initial training for teachers is sufficient to carry them through their working lives. The teacher’s function is not learnt once for all in training college or university department of education, but must be learned and re-learned during the whole of a teacher’s professional life.’ The problem is of a new urgency at the present time ‘owing to the many new demands upon the schools, the speed of change in both the content and techniques of teaching, the impossibility of bringing all the new skills the teacher needs, let alone the experience to apply them, within the scope of initial training, and, for the older teachers, the obsolescence of much of the training they received in the pre-war years.’

Mr Entwistle leaves open the question as to the part the schools should play in vocational education. I venture to make two points from my own experience as head of a large comprehensive school with strong technical departments both in building and engineering. First, while it was never our aim to supply industry with recruits proficient in certain workshop skills, we found that work in engineering and building workshops and well-equipped drawing offices gave a powerful motivation to many boys to complete at least a five years course of secondary education and to master the necessary mathematics and science and other relevant studies, the practical and applied approach to which appealed to boys with a capacity for practical rather than abstract thinking. It was the provision of these courses that brought the percentage of boys staying on to well above twice the national average.

The second point arises from the importance Mr Entwistle puts upon the moral and social implications of work. In my view vocational orientation in a broad sense should be an integral part of secondary education. At Wandsworth we introduced it in the third year as an element in a general counselling scheme, in the form of a series



of periods for permissive discussion under the form master on the subject of vocation, with special stress on its moral and social aspects. Since boys were at least eligible to leave in the fourth year, it was not too early to introduce such considerations in the third.

Finally Mr Entwistle gives reasons for adding education in the social sciences to moral and aesthetic education as essential. He combats the assumption that the majority are ineducable to the implied level. Many people are already too highly educated for their jobs. If skills are not required of them, people become indifferent to the acquisition of skills. Further, to raise educational levels we must make full use of the resources now available for progressive learning (programmed instruction and the like) and take steps to counter by all the means we can the environmental handicaps that make so many children less educable than they well might be.

Mr Entwistle's brilliant analysis gives many pointers to those in the NEF who are seeking to re-state its policies and give a cutting edge to its programmes for the next decade. Younger members whose span of service will take them to the end of the century and who are vitally implicated in the coming changes have an essential contribution to make to the re-interpretation of the principles of the New Education and to their embodiment in re-defined policies and specific programmes.

One point of departure commended to Sections by the International Council appears to me to be particularly appropriate and well-chosen: 'The role of the teacher in the automated school.'

## *Personal Fulfilment*

The theme of personal fulfilment is bound up peculiarly closely in theory and practice with the history of the 'new education'. Hence, on the one hand it is not easy in the Fellowship milieu to say anything in a general treatment of the subject that strikes the hearers as new or original. More likely to strike a responsive note is an approach through the specific insights of the psychologist, the psycho-analyst, the social anthropologist, or the ethologist, and these were to a certain extent

furnished by the substance of the Conference. But the palpable opportunity presented by, and expected from, the Conference was to study the theme of personal fulfilment as an essential element in the complex of problems presented by the opening up of new perspectives for the human race.

The working paper stressed at the outset the point prominently made in the Conference notice: that the earlier child-centred pedagogy tended to overlook the fact that personality can develop only through human relations and social involvement. Hence perhaps the emphasis given to the moral and social aspects which led the discussion over much of the ground covered in considering the roots of morality.

For some participants, as is noted in my report on the Discussion Groups, there was insufficient attempt at the Conference to relate basic NEF principles, and therefore necessarily personality development, to the new perspectives: to the discovery of the depth dimension in personality, to developments in evolution theory, to the phase of automation in technology, to urbanisation and population pressures, and to education for peace in the atomic age. Nevertheless, the working papers and the addresses opened up ample ground and afforded stimulus enough for discussion on these lines. The relevance of the other themes, as presented, to the problems of personal fulfilment should be studied in the context of the various contributions. I shall not attempt to detach and summarise them here.

Fulfilment through creative activity is another aspect that is appropriately discussed in context. It is dealt with in the report on the contribution of the working groups.

For the introduction of the theme at the Conference, we are indebted to Herr Hans Erdelt, secretary of the German-Speaking Group, who gallantly at the last moment took the place of Professor Mialaret.

He called attention to a number of interesting and significant problems that were later taken up in discussion, and among them: the 'determinants' that the child cannot choose, home, school, teacher, environment, and the quality of the educational provision provided by the community: the wide variety of fields other than the intellectual in which the individual may fulfil himself: self-fulfilment in



work anticipating one aspect of Mr Entwistle's thesis: cooperative work and education for democracy in schools: guidance and counselling: the problems of authority: the changing role of the teacher in modern society, and his personal fulfilment in professional life.

As head of a coeducational school he had much of value to say on the subject of educating boys and girls together. Sex ('discovered in our days!') and sex fulfilment were an integral part of life. What we need is 'the humanisation of sex'. Man (der Mensch) is a unity: whether male or female man has equal rights and should develop in partnership.

The point is made in the additional notes to the working paper and since they have not been printed I quote from them here: 'Each human being, however predominantly male or female, always has traces to a varying degree of the other sex, and the greatest human beings have been those with a harmonious combination of both qualities.'

Herr Erdelt's concluding remarks on education for international understanding and peace deserve attention all the more as coming from a teacher who has devoted much thought and work to the subject. Apathy, emptiness and boredom may stem from the individual's sense of helplessness in the face of huge **impersonal forces**. Politically he may feel that he is an insignificant pawn in the game of power politics. Herr Erdelt suggests that the individual child and his schoolfellows may learn purpose and involvement from a sense of solidarity with children in the underdeveloped countries. Evidence of this was strikingly given a few years ago in England by the way in which school groups involved themselves in the Freedom from Hunger Campaign, which was presented in a way to strike the schoolchild's imagination.

What, I think, follows from this is that the schools **can make their best contribution** to international understanding by linking their studies (social and scientific studies more obviously) with the work of the world functional agencies, like Unesco, Unicef, FAO, and WHO, who are creating throughout the world systems of cooperation and areas of confidence as a basis of long-term positive constructive work for peace, and the creation of a new common citizenship in one world.

The individual's contribution to a project within this framework becomes significant for him, and self-involvement is self-fulfilment.

## *New Perspectives on Human Destiny* Professor Sir Alister Hardy FRS

I feel very honoured that you have invited me to give the opening address of your conference and have asked me to speak on 'New Perspectives on Human Destiny' which I see is to be one of your main themes for discussion.

The notice announcing the conference states that its aim is 'to try to find some means of giving young people a positive outlook on the future'. It says that, 'Hitherto, progressive educationists have concentrated on developing the potentialities of the individual child, believing that, with this foundation, it would be equipped for a full and happy life. This, however, seems to have led in far too many cases either to an excessively self-centred attitude, or to an attitude of bewilderment and despair, when means for self-expression are not found in adult life. Hence the need to add to the sense of personal importance, a sense of purpose and a reason for living . . .'

This indeed is what humanity requires today — but how is it to be found? The conference announcement goes on to say that it 'might well be found in a new interpretation of the word "responsibility".' That I am sure is important, but I venture to think that it is not enough.

I feel that there is something more we must find — something we have lost; I welcome the opportunity which this address gives me to say what I think this is.

No one can deny the importance of this quest. Professor Lauwerys — in the letter he wrote inviting me, expressed it very vividly. 'The solution of this problem' he said 'appears to us to be urgent. The props of religion and social convention, which supported previous generations have crumbled. The shape of society is changing and will change with ever increasing speed all over the world. All those concerned with children and young people must face the challenge and try to find a solution.'



Yes — the solution of this problem is certainly urgent. Our civilisation has been built upon a spiritual interpretation of the world; if the majority of the population come to have a materialistic outlook the whole nature of our way of life may change, and not I think for the better.

I think I should first explain that the ideas I shall here be expressing are some of those which formed the subject matter of my two series of Gifford Lectures given recently in the University of Aberdeen. The first course has already been published,<sup>1</sup> but the second set will not be out until the autumn.<sup>2</sup> My address will largely be a picking out of those parts of these twenty lectures which I believe have a particular relevance for our present theme.

Today, for a growing number of the population, the idea of a spiritual side of the universe distinct from the material is regarded as a pleasant illusion, as a myth remaining from a pre-scientific age which civilisation must now grow out of. This at first sight may seem to be the view of the new humanism, so different from that of the humanists of the Renaissance. It typically has its expression in the voice of my old friend — he was my tutor, and what an exciting one, when I was an undergraduate at Oxford — Sir Julian Huxley:

‘The knowledge explosion’ he writes ‘of the last hundred years since Darwin is giving us a new vision of our human destiny — of the world of man, and of man’s place and role in the world. It is an evolutionary and monistic vision, showing us all reality as a self-transforming process. It is a monistic vision, showing us all reality as a unitary and continuous process, with no dualistic split between soul and body, between matter and mind, between life and not-life, no cleavage between natural and supernatural; it reveals that all phenomena, from worms to women, from radiation to religion, are natural.’<sup>3</sup>

I readily grant that all phenomena, including religion, may be called **natural**, but I do not believe that we can be certain, or indeed that it is even likely, that matter and mind are of the same order of nature. Now actually Sir Julian is not so dogmatically a monist as he appears to be from the above quotation; in another essay, ‘The Humanist Frame’,<sup>4</sup> he writes that ‘Science has removed the

obscuring veil of mystery from many phenomena . . . but it confronts us with a basic and universal mystery — the mystery of existence in general, and of the existence of mind in particular.’ Yet in this same essay, after writing most movingly of the importance for humanity of religion and religious experience, he says ‘Religion today is imprisoned in a theistic frame of ideas, compelled to operate in the unrealities of a dualistic world.’

Being puzzled, I have enquired as to the meaning he attaches to the terms monism and dualism and he has replied in a letter which he kindly allows me to quote. ‘As to my position’ he writes, ‘I have always been very careful to point out that I am **not** a materialist, but a monist, in the sense that I believe that we and the rest of life are products of — and agents in — a single process. But the products have two aspects — material when observed from outside, subjective when viewed from inside. Of course this is a simplification — there is the Unconscious and the Subconscious; and there is the growth of neurological knowledge which makes it probable that self-reinforcing circuits are at work in the brain. I think I am right in saying that there is still a great deal of mystery about the relation between the two aspects: but we are getting to know more all the time.’

This indeed is what I am concerned with. What is it that both perceives the material world and at the same time subjectively knows of its own existence? Clearly it is closely linked with the physical system and I agree, of course, that in the living evolutionary stream this element combines with the matter-energy complex to form a single process. Is it, however one with the physical system, or is it, though linked, of such a different nature that we can more reasonably regard the world of our conscious perception as a dualistic one? To assert that either the one or the other is now an established fact, without considering all the evidence from the natural history of the spiritual side of man, would be, I believe, sheer dogma.

So many intellectuals now regard dualism with contempt, as a superstition. This, I maintain, instead of being based upon a truly rational argument which embraces all the facts, is largely a biased reaction against what is rightly seen to be a fantastic philosophy developed by the mediaeval mind. For so many minds of today the concept of energy has



supplanted that of a Deity. This change in outlook is beautifully put into words by the late Sir Charles Sherrington in his Gifford Lectures **Man on his Nature** as follows:

‘The width of applicability of this concept “energy” bears witness to its analytic depth. It unites all sensible structure and brings it into a form of doing. By it the atom, the rose we cultivate, and the dog our companion, are alike describable . . . Their seemingly endless variety gains thus for man the interest of a concerted system, and, making the interest more poignant, himself is one of them . . .

‘The anthropocentric outlook of mediaeval Christendom never welded its world into a unity so coherent as is this . . . The mediaeval world did indeed succeed in unifying its manifold. But it went outside them to unify them. It unified them by appeal to theology; they were all the creation of the one Great Artificer. The energy-concept of today unifies its manifold in a way radically other than that. It unifies all the things of its manifold without going outside them.’

Sherrington shows us this great unifying concept of energy — **yet he is really a dualist**; he, as we shall see, believed that matter and energy on the one hand, and mind on the other, are distinct categories.

The idea of monism has grown with the development of science; it threatens to dominate the world. For three hundred years it has been gathering force. Could it be possible that modern humanistic Man, excited by the success and neatness of the scientific method, and exalted by a sense of liberation from the intellectual absurdities of mediaeval thought, has been carried away into a new realm of intellectual folly quite different but only a little less absurd than that which preceded it? Could he be making a gigantic mistake? In historical perspective Man has only comparatively recently escaped from an appalling mental nightmare — a phantasy held as gospel truth by nearly all the leading minds of Europe. Is it not just possible that many of the leading minds of today may now be swinging to an opposite extreme? Lord Samuel, gives us this vivid picture of the past:

‘Mediaeval Christian theology based itself on the myth of Adam and his Fall; adding a realistic after-world of human souls without bodies but with

bodily sensations, a personal Devil and a localized Hell. Accepted not as symbolism but literally, this was pictured in the churches and preached from the pulpits. It was the cosmos of Dante, Milton and Michelangelo.’<sup>5</sup>

I shall horrify my colleagues if I revive the hoary Shavian jest that science has become the superstition of the twentieth century; yet, with an important difference, I take it seriously. It is not, of course, science itself that constitutes the superstition, but the dogmatism that many of its exponents have added to it. I passionately believe in the validity of science and the scientific method, but just as strongly I deplore the false assertions that **science** finds the mystery of the mind-body relationship to be unreal and has classed consciousness as an irrelevant illusion. Such dogmatic materialism could lead in the future to a world even more horrific than that created by the mediaeval mind: a future such as Aldous Huxley warned us of, or it could lead to our complete destruction, a possibility that was not even on the horizon when he wrote the **Brave New World**.

If civilisation, as we know it, does continue, I cannot help feeling that those in a more enlightened age in the future will look back at the belief in a monism of matter and energy which is held by so many academic minds today and see it as a piece of naivety that will both amuse and amaze them. There may well be a higher philosophical monism which we do not yet understand, but that would be radically different from that of the materialists of today.

Why is consciousness, which is the seat of all our values, ignored in the equation of life? How can the concept of perception be held without a recognition of the essential dualism of perceiver and perceived? Why is the body-mind relationship consistently ignored? Why, until quite recently, has it been almost taboo in scientific circles to talk of extra-sensory perception? I do not think that **science** itself has been ‘leading us up the garden path’, if I may use such a colloquialism, but I do believe that we may have been misled by those who are so biassed as to be blind to what eventually will be seen to be obvious. ‘Scientists,’ as Sir Peter Medawar reminded us in his Reith Lectures on **The Future of Man**, ‘tend not to ask themselves questions until they can see the rudiments of an answer in



their minds. Embarrassing questions tend to remain unasked or, if asked, to be answered rudely.'

Sir Julian Huxley, in his lecture which I have already quoted goes on, after extolling the 'monistic vision', to say in the next paragraph:

'It will inevitably lead to a new general organization of thought and belief, and to the development, after centuries of ideological fragmentation, of a new and comprehensive idea-system . . . Today is the first period in history when man has begun to have a comprehensive knowledge of stars and atoms, of chemical molecules and a geological strata, of plants and animals, of physiology and psychology, of human origins and human history. The knowledge is highly incomplete; new and surprising discoveries are being made every year and will continue to be made for centuries to come. But it is comprehensive, in the sense of covering every field, every aspect of reality . . .

'This is the gist and core of Evolutionary Humanism, the new organization of ideas and potential action now emerging from the Humanist Revolution of thought, and destined, I prophesy with confidence, to become the dominant idea-system of the next and critical phase of psychosocial evolution.'

Against the word reality, at the end of the first paragraph quoted above, Huxley has an asterisk which refers to the following footnotes:

'I should except the field of so-called parapsychology. If the existence of telepathy, ESP, and the rest is firmly established, their scientific investigation could well lead to a revolution in our thinking about the nature of mind. But this is still quite hypothetical, and meanwhile it is our obvious duty to work out the implications of the very comprehensive knowledge we already possess.'

I think he is wise to add that qualification, for this new field is likely, I believe, to break this monistic vision.

My sympathies are certainly with Sir Julian in looking forward to a future comprehensive system of knowledge; for me, however, such a system cannot be all embracing if it is based solely upon the interactions of matter and energy as we now

know them.

We require, I believe, a closer fusion of the fields of vision of the **two** Huxleys, Sir Julian and Aldous. It would indeed be difficult to place the works of Aldous Huxley in order of their importance, but certainly not least is his series of essays on religion which forms the brilliant matrix embedding his anthology: **The Perennial Philosophy**. He begins his introduction to the volume thus:

'PHILOSOPHIA PERENNIS — the phrase was coined by Leibniz; but the thing — the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being — the thing is immemorial and universal. Rudiments of the Perennial Philosophy may be found among the traditional lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions.'

This study of Aldous Huxley's, like William James's **The Varieties of Religious Experience**, is one of the important pioneer contributions to a natural history of religion which will, I believe, form the groundwork for a future scientific natural theology. What I mean by this I will explain a little later. As your Chairman said in writing to me 'the props of religion which supported previous generations have crumbled'; they must be replaced, I believe, by others of sounder construction. This reminds me of what Aldous said in his earlier work **Proper Studies** in 1927 (his p. 213):

'Much of the restlessness and uncertainty so characteristic of our time is probably due to the chronic sense of unappeased desires from which men naturally religious, but condemned by circumstances to have no religion, are bound to suffer.'

Aldous Huxley did not have the same confidence in the future as does his brother Julian. We see this from several contributors to the recently published memorial volume edited by Sir Julian. I will quote two of them. Dr Robert M. Hutchins writes:

'He saw around us, as he wrote me once, "the



immense organised insanity in which we must all live and move and have our being". **Brave New World** was always on his mind. So he wrote me that a study published by the Centre for the Study of Democratic Institutions on automation and cybernetics had a "sickeningly **Brave New Worldish** flavour". He found a certain melancholy satisfaction, such as Casandra must have felt when her prophecies came true, in the work of Jacques Ellul, **La Technique**, which suggests that we are living in the Brave New World already.'

And again Professor Harrison Brown recalls that in 1958 Aldous Huxley wrote:

'In 1931, when **Brave New World** was being written, I was convinced that there was still plenty of time . . . these things were coming all right, but not in my time, not even in the time of my grandchildren.'

Then he adds,

'The prophecies . . . are coming true much sooner than I thought they would . . . The nightmare of total organisation has emerged from the safe, remote future and is now awaiting us, just around the corner. Impersonal forces, over which we have almost no control, are pushing us towards that nightmare.'

It is the danger that Aldous Huxley saw that makes the examination of the evidence for what he calls 'a divine Reality' so urgent a task for today. Is this concept just a myth? Or is it indeed a reality that could be lost sight of — lost until it is seen again by the insight of a less 'sophisticated' people, the survivors, perhaps a few Eskimoes or Polynesians, who will multiply and rebuild a new civilization on the ruins of our own?

Whilst Aldous Huxley was not confident in the future, he was not without hope. The last paragraph of the last article he ever wrote, that on Shakespeare and Religion, which he finished the day before he died, was this:

'We are all on the way to an existential religion of mysticism. How many kinds of religion! How many kinds of Shakespeare!'

And a few paragraphs before that we have a short

sentence which vividly illuminates the nature of religion as he saw it:

'Religion calls for opening up the self, the letting that which is more than the self flow through the organism and direct its activities.'

Let us compare this statement with one by his brother and we shall see how different are the religions of the two Huxleys. Sir Julian in the preface to his book **Religion without Revelation** writes:

' . . . this question of God or no God, external Power or no external Power, non-human absolute values as against human evolving values — this question is fundamental . . .

'Once we have rid ourselves of this doctrine of a Divine Power external to ourselves, we can get busy with the task of dealing with our inner forces.'

Which of the two is right or nearer to the truth? Is it not as important for humanity to know the answer as it is to explore inter-stellar space? A new and more scientific natural theology such as I have been advocating in my Gifford Lectures should be able to provide us with the evidence to enable us to form a better judgement. It might even show the truth to lie somewhere between the two alternatives; that is if the Power 'which is more than self' was like an evolving racial pool of spiritual wisdom open in some extra-sensory way to individual conscious minds or being shared in some common sub-conscious system on the Jungian pattern. But to this idea of a more scientific natural theology I shall return.

As a background to what I want to say let me very briefly remind you of the historical steps that have led to the almost prevailing materialism of today. It is the story of the gradual substitution of this universal monism of matter and energy for the older dualism of the spiritual and material worlds. It is only in the last three hundred and fifty years that the outlook of western man has changed; from the collapse of the culture of ancient Greece and Rome up to the beginning of the seventeenth century he was intellectually comfortable in a sure faith in the spiritual nature of the universe. Religion and philosophy were then firmly united. Let us look back for a moment to 350 years ago; if the allotted



span of man's life is 'three score years and ten' it is only five 'life-times' away. The year is 1616. Galileo who was then aged 52, had just three years before provoked the censure of the ecclesiastical authorities by boldly advocating the Copernican system; Descartes was not yet 21 and Newton would not be born for another quarter century. In the brief space of time since Copernicus and Galileo shattered the mediaeval dream, orthodox theology has received blow after blow from science and each time had to yield a little more ground to the rising tide of scientific rationalism. It certainly came as a shock to man to find that the earth was not, as he had been led to believe, at the centre of things with all the other heavenly bodies circling round it at only moderate distances. We now know that our home is but a tiny speck in a universe so vast that the mind boggles at the thought of it. That seemed bad enough, but it came I think as a much greater shock to man to find that he himself was not a special creation but an organism evolved, from lower and lower forms of life, by a process going back, as modern biology and geology now tell us, for at least some two thousand million years.

Quite apart, however, from Darwin's revolution there was in biology a more subtle change going on. As the observations and experiments of Galileo and his successors came to contradict many of the current theological ideas, man began to need a more adequate philosophy. This need was met, of course, by Descartes who believed in a physical universe and a spiritual one which were almost independent of one another — indeed he imagined the two making contact with each other only through a point in the brain of man (the pineal organ!). He considered the living body to be an elaborate piece of mechanism and regarded the animals as differing from man only in that they were without consciousness.

Philosophy now became divided into two main streams. One led toward materialistic positivism which came to regard human behaviour, as well as animal behaviour, as a purely physical action and to look upon consciousness in the brain of man as a mere 'epiphenomenon' — a kind of by-product — which merely reflects but does not influence behaviour. The other branch led in the opposite direction towards that philosophical idealism which regarded the whole physical world as an entirely mental construction.

Since the time of Descartes the ideas of physical science have, **until quite recently**, fitted in with materialism. It was, however, the ideas in biology, quite apart from the influence of Darwin, which had most influence in developing the materialistic outlook. Biologists, after Descartes's time became divided into those who were mechanists, believing the organism to be simply a physico-chemical machine and those who were vitalists believing that in the animal there was some non-material element — some vital principle — at work. As biology advanced to become a more exact science by the application of the experimental method, more and more of the working of the body came to be understood in terms of physics and chemistry; again and again actions of the body which had been thought by the vitalists to be dependent upon some separate life-principle were shown to be governed by physical and chemical causes. By the middle of last century — even before Darwin's **Origin of Species** — vitalism as a force in biology was as good as dead.

Then came Darwin's blow and the realization of the thousands of millions of years of evolution that had gone before the appearance of man. Any thoughtful man could hardly help wondering what God had been doing in all those years and he may also have asked himself if the real purpose of evolution **was** the creation of man, why were there so many extinct failures on the way? Recent developments in our knowledge of the chemical nature of the genetic material and its apparent random changes and the power of natural selection have inclined many to believe that there is now no room left for anything spiritual in what appears to them to be a process entirely at the mercy of chance, governed as it has been said by the shake of Nature's dice box.

Nearly every expert on the subject tells us the same story. I will just quote one example. Dr George Gaylord Simpson, late Director of the American Museum of Natural History and one of the world's leading authorities on evolution, says in his Terry Lectures delivered in 1949 at Yale University under the title of **The Meaning of Evolution**:

'It would be brash, indeed, to claim complete understanding of this extraordinarily intricate process, but it does seem that the problem is now essentially solved and that the mechanism of adaptation is known. It turns out to be basically



materialistic, with no sign of purpose as a working variable in life history, and with any possible Purposer pushed back to the incomprehensible position of First Cause.' And again:

'In fact, as the geneticists' studies progressed they were providing the last major piece of the truth so long sought regarding the causes of evolution.'

The work in molecular biology, particularly in the chemistry of the genetical material, is indeed a revolution. It is largely the work of two brilliant Cambridge scientists, both Nobel Prize winners, Watson and Crick, who have shown us the nature of the genetic code. Their theory as to the helical form of the great DNA molecules, has been magnificently vindicated by the results of X-ray diffraction analysis and other experimental tests.

Earlier this summer I heard Dr Crick deliver this year's Croonian Lecture at the Royal Society — on the Genetic Code. It was a most exciting experience. The development of his knowledge of this bio-chemical mechanism which governs heredity is truly amazing. I cannot go into it in any detail here. Most of you will know that just as the telegraphic morse code is made up of all manner of combinations of just two symbols — dots and dashes — so the DNA code is made up of a greater range of possible combinations by using certain chemical units that give four different symbols. This code interacts with, and so lays down, the main chemical building substances of the body, the proteins. These also vary, but by an even greater array of possible combinations of **Twenty** different chemical symbols: the twenty different kinds of amino-acid units which may be combined in their hundreds or thousands to build a protein molecule. As Crick says: the genetic code is the dictionary which relates the four symbol language of the nucleic acid with the 20 letter language of the proteins. His lecture showed us the remarkable progress he has made in unravelling the mechanism of this relationship. And what is so striking a discovery is that this code is similar, if not identical, for all organisms that have been investigated from bacteria to man. There can be no doubt that it is basic to the **physical** manifestation of life, but is the physical side everything?

A few years ago Dr Crick ended an article he wrote for a more general public — in the **Scientific**

**American** with these words:

'From every point of view biology is getting nearer and nearer to the molecular level. Here in the realm of heredity we now find ourselves dealing with polymers [i.e. chain molecules] and reducing the decisive controls of life to a matter of the precise order in which monomers [i.e. the units in a chain] are arranged in a giant molecule.'

'**The decisive controls of life!**' he says.

**Is it really true?** An increasing number of people follow him in this belief. The infinite range of small variations to be found in any population of animals upon which Darwinian selection acts to bring about the process of evolution is certainly caused by the constant reshuffling of the symbols of the DNA code by the mixing and recombination of the genes in sexual reproduction. It all appears at first sight to look like a soulless automatic process.

The Darwinian revolution is less than two life times away. Within the life time of many of us has come what may seem to be an even greater shock than Darwin's blow: the psycho-analytical ideas of Freud. He did not deny the psychological reality of man's feeling of being in contact with some higher element — some personal-like element we may call God; in fact he points to its importance, but claims that it is something else; not something distinct from ourselves, but a part of our own mental make-up — the super-ego — derived from our infantile child-parent relationship.

As I have already indicated I believe that the most important issue for the destiny of man is that of **dualism** versus **monism**. Are so many people in the world today right in regarding the doctrine of monism as the more reasonable of the two? I am sure that the majority of them have come to this conclusion because they have been persuaded that Darwinian evolution points only to a materialistic interpretation of life. I believe this to be quite untrue.

I am a Darwinian and a Mendelian, but I do not believe that the modern generally accepted Darwinian position is the whole story. And I do not think Crick is right in regarding the random changes in the DNA code as the **decisive controls** of life. I challenge that position. They do seem to



control the building of the individual's physical body by being its specification laid down in code, but I deny, on rational grounds, that the physical body is the whole of life. And I deny that the evolution of life is governed entirely by physical events. To make my point I must, I am afraid, talk as a biologist for a while.

It is now generally recognised by evolutionists that these random variations in the genetic material are not the actual creative elements in the process; they provide the almost infinite range of variation upon which the act of selection works. It is selection that is the creative force. Now it has generally been assumed by biologists that this 'natural selection', as Darwin called it, is again an entirely mechanistic process. The selective forces have been thought to be entirely in the environment — either in the physical environment, as when for example animals with thicker coats of fur tend to survive better in colder climates than those less well provided, or in the animate environment by the action of predators or competitors in the struggle for life. No one will deny the remarkable creative force of such selection. Consider for example all the wonderful adaptations involving elaborate and subtle colour schemes, shape of body and even behaviour patterns, which together combine to camouflage an animal such as an insect by making it an almost exact visual replica of some other natural object, say a leaf, a twig or a bit of bark. These productions can **only** have been produced in one way: by the variations of the individuals within any population (variations resulting from changes in the genetic code) being selected by some agent outside the individuals themselves — in fact by the action of predators which fail more often than not to secure the better likenesses. I say they could **only** be produced in this way because camouflage has no significance at all unless it is viewed at **some little distance** from the animal concerned; you cannot imagine any animal making itself look more like a leaf on any Lamarckian principle, unless you also imagine it provided with a looking glass! Over thousands and thousands of years the slightly more frequent survival of those insects showing a better imitation of some natural object has gradually transformed what was at first only a vague chance resemblance into a perfect replica. Because such adaptations are so wonderful and often include special instinctive tricks of behaviour selected to show off the illusion, most biologists have come to

conclude that **all** adaptations have been produced in a similar automatic manner. This is what I deny.

Now it is important to keep in mind that it is **populations** of animals that evolve — not individuals. A gradual change takes place as the result of the selective forces; those individuals which are less successful tend to be eliminated and the descendants of the more successful come to occupy a greater and greater proportion of the population as generation succeeds generation. All this I accept; but I do not believe that **all** the selection is carried out by forces **outside** the animals concerned. I believe that changes in the behaviour of the animals themselves are extremely important in the process. If in a population of animals there should come about a gradual change of behaviour, then sooner or later chance variations will turn up in the genetic code to produce small alterations in the bodily structure of some individuals which will make them more efficient in relation to their new way of life. These more efficient individuals will tend to survive rather than the less efficient and so the composition of the population will gradually change — a change brought about initially by a change in habit. It is true that these changes of habit may often be caused by changes in the animal's environment such as a shortage of their normal food or a destruction of their usual breeding sites; but also — and this is the point I want to make — the change in behaviour may very well be due to the animal's curiosity — to its restless inquisitive nature continually exploring its surroundings and discovering new and better ways of life.

Let me give examples. If birds of a particular species originally feeding on insects from the surface of the bark of trees found in a time of shortage that they could get more insects by probing into and under the bark then they might develop a change of habit which could spread right through the whole population, just as we have recently seen the new habit of opening milk bottles spread, apparently by copying, right through the tit populations of Europe. Now if this new habit of probing into the bark for insects became well established then any individuals in the population with a DNA code giving a beak slightly better adapted to such probing would have a better chance of survival than those less well equipped. A new shape of beak would gradually be evolved as a result of a change of habit. I believe that all the



different kinds of beaks we see characterising the different species of birds are all formed in the same way, by new habits exploiting different sources of food. Often this may be due to environmental changes affecting their original supply of food — but also it may often be the result of their exploratory inquisitive nature, as in the case of the tits turning to milk bottles. The legs and feet of different birds are similarly the result of this behavioural selection. The same with mammals too — when a species turns more to digging or climbing, or diving into water after fish, we shall see changes in bodily form brought about by changes in behaviour. An animal does not by chance get webbed feet and then take to the water to use them; of course not — it is a change in behaviour that comes first. The influence of behaviour becomes more and more important the higher up we go in the evolutionary scale.

You will appreciate what a great change this new view must bring about. The course of evolution is not just at the mercy either of chance variations in the genetic DNA code or of the mechanical selective forces of the environment; among the higher animals it will depend more and more upon the development of the behavioural or psychic side of life. I am not a vitalist in the old fashioned sense of thinking that there is some vital principle operating in the living **physiological** processes of the body, for I have no doubt that they can be fully described in terms of physics and chemistry; I do, of course, believe however that in some way which we do not yet understand the mental side of animal life is linked with the physico-chemical nervous system.

We have no right to assume that at least the higher animals are not conscious beings. Lacking reasoning powers and speech they cannot of course have the same kind of mental personalities that we have; to suppose however that man alone is conscious is I think most unlikely. Records such as those of Mrs Adamson's studies of her lioness in her book **Born Free**, or of Len Howard's observations in her **Birds as Individuals** show that we have almost as much right to regard such animals as being conscious as we have in judging our fellow men to have this quality. Can anyone who has kept and become fond of a dog, a cat or a horse believe that they are simple unconscious organic machines?

Can we really believe — believe with our reason —

that consciousness is but an epiphenomenon — a by-product of a physico-chemical brain? It has been the great success of physical science — so much easier to investigate with our bodily senses and the extensions we invent to aid them — which for the last 300 years has excited attention and tended to push the study of the psychic side of life into the background. Yet what could be more important for mankind than the study of his psychic nature? In this field lie consciousness, the nature of memory, the feeling of purpose, love, joy, sorrow, the sense of the sacred, the sense of right and wrong, the appreciation of beauty — indeed all the things that really matter in life. Isn't it extraordinary that so many today regard consciousness as unreal? Not all scientists ignore the problem, but most do. I was delighted that Sir Cyril Hinshelwood gave such prominence to the matter in his Presidential Address to the Royal Society a few years ago (in 1959).

‘There is at present [he said] no obvious answer to the question of what kind of advance can possibly be hoped for in the problem of psycho-physical concomitance. This, however, is no reason for giving up thought which at least helps to avoid the kind of errors so easily made both about physics and about biology when the problem is ignored.

‘Human knowledge will not be in a satisfactory state until the dichotomy of the internal and the external is somehow removed.’

Then Sir Charles Sherrington, the greatest investigator of our nervous action, in his Gifford Lectures **Man on his Nature** said

‘. . . mental phenomena on examination do not seem amenable to understanding under physics and chemistry. I have therefore to think of the brain as an organ of liaison between energy and mind, but not as a converter of energy into mind or **vice versa**.

‘We have it seems to me, to admit that energy and mind are phenomena of two categories.’

and later he wrote in a foreword to a special 1947 edition of his classical work (1906) **Integrative Action of the Nervous System**:

‘That our being should consist of two fundamental elements offers I suppose no greater inherent improbability than that it should rest on only one.’



Lord Brain, or Sir Russell Brain as he was when he wrote his book **Mind, Perception and Science**, writes:

‘Need we believe that a nervous system evolved to facilitate action upon the physical world is capable of producing conceptual symbols adequate for the whole of reality? He is a bold man who would claim that today.’ . . .

and a little later:

‘There are modes of thinking other than the scientific; and memory, emotion, will and self-consciousness could all receive as much attention as we have given to perception and scientific thought.’

Neurologists such as Lord Brain are demolishing the pessimistic views of modern philosophers such as Ryle and giving more support to those of an opposite view so well voiced by Professor C. D. Broad and Professor H. H. Price. At the end of his book Lord Brain summarises his views as to the status of mind in the form of a discussion between an imaginary reader and himself.

‘What have you to say [the reader asks] about Ryle’s views? Hasn’t he finally demolished “the ghost in the machine” and with it many of the functions you evidently attribute to the mind?’

‘It would take too long [he answers] to discuss all the views which Ryle expresses in **The Concept of the Mind**, but I must comment on his ideas about sensation, observation and imagination, since if he’s right about these I must be wrong and, incidentally, his approach to these topics will illustrate what I believe to be the fundamental defect of his book.’

Lord Brain goes on to demolish, on neurophysiological grounds, Ryle’s arguments in regard to these — but I must not follow him further.

Sir John Eccles, one of our leading neurophysiologists of the brain in his Waynflete Lectures at Oxford in 1952, to the astonishment of many, supported the concept of the ‘ghost in the machine’. While expounding his view that the mind produces changes in the nervous activity of the brain, he suggests it may be brought about by some activity akin to that demonstrated in the PK (psycho

Kinetic) experiments of psychical research. And now for psychology, Sir Cyril Burt attacks the epiphenomenalists and old fashioned behaviourists on psychological grounds. He is discussing those who take mental determination as a basic explanation in psychology:

‘It is perhaps here more than anywhere else that we come up against the most conspicuous inconsistency in the epiphenomenalist’s position. He relies on conscious reasoning to prove his doctrine; and yet the very doctrine that he seeks to prove denies that conscious reasoning has any intrinsic validity. By his own showing the sole grounds for his utterances must be certain purely mechanical processes that have occurred within his brain: all else is illusion. And thus, as Stout observes, “materialism, in undermining common sense, undermines itself” . . .’<sup>6</sup>

Again Sir Cyril writes:

‘The phenomena of consciousness are not doctrinal assumptions; they are undeniable facts which everyone can verify. In its most conspicuous form — that of direct awareness — consciousness is a unique relation; it constitutes the basis of all observation, including the observations of the behaviourist himself. And the immediate objects of this awareness — the so-called “contents” of consciousness — are the things we know with the highest degree of certitude.’<sup>7</sup>

The shallow materialism of those biologists and psychologists who imagine that, in reducing all life to physics and chemistry, they are taking the only truly scientific course, is now giving way to a wider vision. There are still those, however, who seem to imagine that the so-called principle of Occam’s razor demands that they should take the mechanistic view. This excellent principle, that of economy of thought, is certainly a valuable guide in general procedure, but **not** if it makes us miss the truth in straining after an entirely false over-simplification. Civilization, as I have said elsewhere, may yet cut its throat with Occam’s razor if it does not realise in time that materialism is ignoring a large part of the data of experience.

I would deny that we can yet be certain that all that comes under the treatment of science in the wider sense will ultimately be reduced to physics and



chemistry — or at any rate to what we at present understand by them. Although I do not altogether follow him in his organistic approach, I have always liked the remark attributed to the late Professor J. S. Haldane: 'That a meeting-place between biology and physical science may at some time be found there is no reason for doubting. But we may confidently predict that if that meeting-place be found, and one of the two sciences is swallowed up, that one will not be biology.'<sup>8</sup> We can apply the scientific method to the study of certain aspects of living things quite independently of physics and chemistry — and I regard this application as fully worthy of the name of science.

Just as important as the physico-chemical analysis of the animal's internal mechanism, is the science of the animal as a living whole, looked at from the outside and in relation to its natural surroundings: the branches of science which we call ecology and ethology (the study of animal behaviour). Physics and chemistry are based upon statistical laws concerning the behaviour of electrons, atoms and molecules, so this new branch of science, ecology, is a science **in its own right** based upon the statistical treatment of the interactions of animals as **living wholes**. There is no need for it to be wedded to the unproven hypothesis of materialism. Ecology could exist as a true science if the laws of physics and chemistry had never been discovered; although it would indeed be sadly limited. Any one branch of science is handicapped without support from others. Ecology must keep in the closest touch with physiology and the physical sciences; it will, however, be much richer in the future when it gets more help from the rapidly developing study of animal behaviour. Ecology and ethology are both very young sciences feeling their difficult way forward; their performance at present must not be judged in comparison with the achievements of their elder sisters, who not only have been much longer at work, but who deal, I believe, on the whole with simpler phenomena.

I shall again shock some of my colleagues when I say, as I did in my Gifford Lectures, that I sometimes feel a sympathy for Shaw's elderly gentleman in **Back to Methuselah** who said, 'They tell me there are leucocytes in my blood and sodium and carbon in my flesh. I thank them for the information and tell them there are black beetles in my kitchen, washing soda in my laundry and

coal in my cellar. I do not deny their existence but I keep them in their proper place.' We must keep physics and chemistry to their proper proportions in the scheme of life.

Physical science has overthrown the fantastic theological ideas of the mediaeval mind; today however there are many followers of science who have imposed upon the world unproven doctrines which are just as much dogmas as any sponsored by the mediaeval church.

The most important and damaging of these dogmas is that which proclaims that the mind and our state of consciousness, in which all the joys and sorrows of life unfold, are but illusory by-products of the physical system.

In what little time remains I must return to the replacement of the religious props which have crumbled and whose place must, I believe, be taken by scientific structures. I do **not** think that science can create a religion. It cannot deal with the emotional side of religion which is its very essence, any more than biology which has much to tell us about sex, can touch the poetry of human love. But I do believe, and this is what I have been trying to say in my Gifford Lectures, that just as biology throws much light on the nature of sex, so a scientific theology — a natural theology — will similarly enlighten us about the place of what we may call a Divine Power in human affairs; it cannot, however, be expected to touch the rapture of religious experience.

Before we attempt to make a science of theology we must first have an extensive **natural history** of religion. Our newly developed science of ecology has only been possible because of the vast array of natural history observations that has preceded it. Ecology is the conversion of natural history into science. The pioneer naturalists must go in front to map out and describe the ground ahead before the ecologists, as scientists, have sufficient material to deal with. We must first build up a much more extensive natural history of religion which I believe will help to show us more of the nature of this Power we may call God.

As I have already said one of the great pioneer works of the natural history of religion, collecting so many interesting examples, is of course William



James's Gifford Lectures **The Varieties of Religious Experience**, first published in 1902. At the very end of the book, in a postscript, he briefly explains his philosophical position. After saying that he cannot accept either popular Christianity or scholastic theism, he goes on to express his belief that communion with the 'Ideal' (or God) brings into the world world 'a new force' which alters events in it. It is particularly illuminating to see how he thinks this comes about; he writes as follows:

'If asked just where the differences in fact which are due to God's existence come in, I should have to say that in general I have no hypothesis to offer beyond what the phenomenon of 'prayerful communion', especially when certain kinds of incursion from the subconscious region take part in it, immediately suggests. The appearance is that in this phenomenon something ideal, which in one sense is part of ourselves and in another sense is not ourselves, actually exerts an influence, raises our centre of personal energy, and produces regenerative effects unattainable in other ways. If, then, there be a wider world of being than that of our everyday consciousness, if in it there be forces whose effects on us are intermittent, if one facilitating condition of the effects be the openness of the "subliminal" door, we have the elements of a theory to which the phenomena of religious life lend plausibility. I am so impressed by the importance of these phenomena that I adopt the hypothesis which they so naturally suggest. At these places at least, I say, it would seem as though transmundane energies, God, if you will, produced immediate effects within the natural world to which the rest of our experience belongs.'

Much I am sure could be done to collect, from all sorts of sources, evidence to support the view that there is something here which is really fundamental and of overwhelming importance to mankind. Let me quote another example, one from the 1950 Riddell Memorial Lectures given by Sir Frederic Bartlett, then Professor of Psychology at Cambridge:

'I confess [he writes] that I cannot see how anybody who looks fairly at a reasonable sample of actions claiming a religious sanction can honestly refuse to admit that many of them could not occur, or at least that it is highly improbable that they would occur in the forms in which they do, if they were simply

the terminal points of a psychological sequence, every item in which belonged to our own human, day-to-day world. I am thinking not of the dramatic and extraordinary actions which people who write books about religion mostly seem to like to bring forward. They are rare anyway. I remember the ways of life of many unknown and humble people whom I have met and respected. It seems to me that these people have done, effectively and consistently, many things which all ordinary sources of evidence seem to set outside the range of unassisted humanity. When they say "It is God working through me," I cannot see that I have either the right or the knowledge to reject their testimony.'

Many more similar observations could be given. By the collection of a vast number of such instances — by the bringing together of the case books of religious experience — the reality of some power, **apparently** coming from outside the consciousness of the individuals, could be shown, I believe, to be a much more widespread phenomenon than it is at present held to be. But such a work must not be confined to the study of just the more sophisticated people, we must also seek for the manifestations of such an influence among the more primitive people of the world. Here the social anthropologists are making great strides to help us. The majority of them have now moved far, I believe, from the view that dominated Frazer's **Golden Bough** — the view that primitive religion was founded on sheer superstition and magic — a will-o'-the-wisp. The late Dr R. M. Marett, Rector of Exeter College, Oxford, who was formerly Reader in Social Anthropology, was one of the leaders who brought in the new influence.

I will quote from his book, **Head, Heart and Hands in Human Evolution** (1935):

'When it is a question of more or less definitely religious rite of the primitive pattern, we should be wrong in assuming any consistent doctrine to underlie the performance . . . It is a common fallacy to suppose that the savage has forgotten what it would be truer to say that he never tried to understand. A play of images sufficiently forcible to arouse by diffused suggestion a conviction that the tribal luck is taking a turn in the required direction is the sum of his theology; and yet the fact remains that a symbolism so gross and mixed can



help the primitive man to feel more confident of himself — to enjoy the inward assurance that he is in touch with sources and powers of grace that can make him rise superior to the circumstances and changes of this mortal life.'

I believe that these sources and powers of grace are something very real — that they are a vital part of human life; their neglect will lead to the failure and disappearance of any idealistic culture from society until the flame is lit again. Let me remind you of what another anthropologist, the late Dr Malinowski, said in the conclusions ending his Riddell Memorial Lectures on the Foundations of Faith and Morals:

'The substance of all religion is thus deeply rooted in human life; it grows out of the necessities of life. In other words, religion fulfils a definite cultural function in every human society. This is not a platitude. It contains a scientific refutation of the repeated attacks on religion by the less enlightened rationalist. If religion is indispensable to the integration of the community, just because it satisfies spiritual needs by giving man certain truths, and teaching him how to use these truths, then it is impossible to regard religion as a trickery, as an "opiate for the masses", as an invention of priests, capitalists, or any other servants of vested interests.'

To my mind the most urgent task before us in looking for new perspectives on human destiny is the building of a truly scientific natural theology for the new era which lies before us. It will be a science linked with biology, anthropology, psychology and — so I believe — a new science which is now in process of being born — that of the so-called parapsychology. But such a science of theology will not come until a much more extensive natural history of religious experience has been brought together, and a deeper understanding obtained of the working of that power which seems to come in some extra-sensory way from beyond the individual to those who make themselves ready to receive it. What is it? Some shared sub-conscious source of spiritual know-how? Or something more? I have little doubt myself that our feeling towards this power as a Personality and our feelings of religious devotion are based upon our early child-parent relationship, but, I believe, none the worse for that. Freud has told us a great deal; important,

however, as his concept of the super-ego is, I do not think it likely that he has explained the real essence of religion. In this respect William James and Jung have probably told us more, but by no means all.

In the natural theology which I envisage the different hypotheses would be debated as in any other field of science without claiming any to be infallible dogmas. Few thinking people today can take seriously the dogmas of any orthodoxy — Christian or otherwise. Far more dangerous for human destiny are the dogmas of materialism which so many people imagine to be securely based upon a scientific foundation. This is quite untrue. It is not science that has said so, but those scientists who have over-reacted against the appalling superstitions from our mediaeval past.

We need not only a scientific theology, but an experimental faith which can regenerate the spiritual power that has been the driving force of all the great civilizations in the past. This is, I believe, a biological reality related to the exploratory drive of animal life; it is as important for future evolution as is the urge of sex which provides the mechanism for the physical genetical side of the process, and it is no less charged with poetry and emotion. The wars of rival ideologies will always be the bitterest conflicts and will continue to threaten our future — now our very existence — until we have a new empirical and experimental religion which will be accepted by all mankind, just as the experimental findings of medicine are accepted by all today. The realization that the prize — the goal — of such a quest could be within the reach of mankind could provide the fire of purpose for the coming generations. Could it not also give new life to our educational thinking?

1. *The Living Stream*, Collins, 1965.
2. *The Divine Flame*, Collins, 1966.
3. *Education and the Humanist Revolution*, the ninth Fawley Foundation Lecture delivered in the University of Southampton, 1962.
4. In *The Essays of a Humanist*.
5. *Creation Man and other Addresses*, p. 31, 1949.
6. *The British Journal of Statistical Psychology*, vol. 14, p. 153, 1961.
7. *The British Journal of Psychology*, vol. 53, p. 240, 1962.
8. I quote the version given by Dr Joseph Needham in his *The Sceptical Biologist* (p. 74).



# *Education for Peace*

Professor Carbonaro

An Italian psycho-analyst, Franco Fornari, thinks that the primary reason for war is rooted in the subjective (see his recent book: *Psicoanalisi Della Guerra* Ed. Feltrinelli, Milano, 1966), in other words, he thinks that the phenomenon of 'war' derives from a number of subjective and unconscious motivations and that individuals, unaware of their mechanism, transfer them to the group as ideological, religious or economic impulses. Individuals thus fall into a sort of 'ideological alienation', because they are moved by group impulses that are the product of ignored individual motivations. Therefore, in order to explain the phenomenon of 'war', it is necessary to bring it back to individual responsibility, that is to go to its source.

According to this psycho-analytical theory, in all individuals a mechanism operates which has been defined as 'a paranoid elaboration of death'. The man feeds in himself destructive impulses against the objects of his love; he feels himself guilty and fearful for those objects of his love against whom he is unconsciously murderous. The destructive impulses, the fear for the loved objects that the man feels menaced, and the remorse would produce in him a depressive melancholy condition were he not to convey those feelings in a deviated psychological elaboration, transferring from himself to others the blame for the unconscious destructiveness and imagined killings. These 'others' are the bad, the enemy. Against the enemy everyone projects the bad aspects of himself and fights them and punishes them as if they were extraneous. The disposition to war rises thus and grows. The group, of which we are members, receives and accepts our 'paranoid elaboration of death', separating it from its real motivations; the state monopolises the private violence of citizens; it becomes the 'entrepreneur' of this violence. War is an institution for transferring to 'others' the menace against the loved objects. We fight ourselves and our violence in those that the group classifies as enemies. According to Fornari, war is 'a criminal act imagined individually and collectively committed for the illusory aim of saving our own object of love through a paranoid modality'. Men have found in war as an institution a real but deceptive advantage. But the atomic era

deprives war as an institution of its function. An effect of the atomic era is the deterioration of the sense of reality. Man's destructive impulses have always nourished fantasies about the destruction of the whole of the world. Nevertheless, man has understood that these were fantasies, escapes from reality; but in the present atomic era the greatest catastrophe becomes historically possible; also the line of demarcation between reality and fancy fades away.

Furthermore there is another important thing. The atomic era deprives war of its aims and functions. If war were a technique for protecting the object of our love, atomic war fails in this illusory advantage. Atomic war would destroy the loved objects together with their supposed enemies. War, as an institution, is no longer a 'delirious therapy'. It is necessary to find another institution that is able to attain the same end.

But, speaking of the general problem of education for peace, every individual must recover his own ethical responsibility, his own autonomy, which is now alienated in the sovereignty of the state.

This is a first point for discussion. From my point of view, the return to autonomous ethical responsibility as a condition, '*a sine qua non*', to suppress the dangers of war and to establish perpetual peace is only partially right. The individual, according to sociology, is an abstraction from society, and society with its moral and legal codes, with its norms, institutions and common values, conditions the individual to behave in this or that manner. Culture is a total product of society to which individuals can contribute, but firstly culture socialises the individuals from birth, through infancy and adolescence. Education for peace and education for good in general cannot happen unless we change the institutional set of society, its norms and cultural values.

But, in any case, what does education mean? Assuming that education for peace can be acquired through education of character, we can see the difficulty of the problem that must be solved. Two experimental psychologists, Robert F. Peck and Robert T. Havinghurst, (see '*The Psychology of Character Development*' - T. Wiley and Sons Inc., New York, 1962) in their research have distinguished five psychological characters; that is,



amoral, expedient, conforming, irrational-conscientious and altruistic-rational. This is a sort of typological scale. The amoral is the man who has no moral code for his behaviour, who thinks only of himself, of his own interest. The expedient is one who accepts a moral code only for his personal interest. The conforming is one who conforms his behaviour passively to external norms. The irrational-conscientious is one who, having internalised the social norms, does not understand the reality of life and is guided by abstract principles without caring for the consequences of his behaviour. The authors I have mentioned, think that the distribution of these characters in society can hardly be modified. According to their opinion, each generation tends to perpetuate its strengths and weaknesses of character largely unchanged. A variable minority of adults are amoral or expedient in character. They treat their children in this way and their children strongly tend to turn out more or less like their parents. This fraction of the population provides our criminals, probably most of our psychotics, and a great many more who lead drifting, unsociable, fear-ridden or hate-ridden lives. From among this group come the actively evil members of society; the viciously hate-filled sadists, the conscienceless exploiters, the men and women whose terrible greed corrupts our law-guarding forces throughout the community. Such people are sick with distorted perceptions of life. But they are also dangerous and must be firmly controlled lest they destroy the rest of us, or corrupt our morals by dragging us down to their level, or turn us so revengefully against them that we descend to the same level of immorality in fighting them.

A much larger segment of the adult population, perhaps over 50%, are largely 'conforming' or 'irrational-conscientious' in their character dynamics. These people, often with a sense of high moral righteousness, treat their children in such a way that they turn out to be either passively compliant sheep in search of a shepherd, or self-entrapped slaves to unalterable dogma. Most of such people lead blameless lives, by and large. At least, their sins are apt to be rather of omission than commission. A few of the slaves to 'conscience' must always be guarded against, however, for some of the greatest martyr-makers of history have been of this breed, not to mention a number of the martyrs. There are few things more terrible in their irresistible force than a self-righteous monomaniac

who puts an abstract 'principle' above real human considerations.

A killing joylessness is the least penalty of a regime of this kind, and savage cruelty in the name of 'righteousness' has all too often been known. Only about a quarter of the subjects show any significant degree of rationality and genuinely ethical intent in their behaviour; only a quarter of the population is altruistic-rational.

A pessimistic point of view? I don't think so. I think that it is a realistic view of society. Nevertheless the problem of education of character remains an important question. How can we transform the 25% of amoral and expedient characters and the 50% of conforming and conscientious-irrational characters into altruistic — rational men? The problem is complicated because, from among other institutions, it seems that the family alone can exercise a strong influence in the formation of character. The family tends to transmit the character of its adult members. Havinghurst and Peck have demonstrated in their research that other factors or other institutions beyond the family exercise little or no influence at all on character formation. For example, social class, as a factor in character formation, proved, in their research, to have largely random effects except possibly at the lower level. Church affiliation 'per se' and even church attendance was no guarantee of well-developed character. The schools seem less to shape character than to crystallise it by throwing into sharper contrast the punishment for undesirable behaviour and the rewards for proper behaviour. Even more extremely, the schools tend to discriminate widely, and rather persistently, between those individual children who show inadequate character and those who show good character. It is amply evident that school teachers reward rational-altruistic, irrational-conscientious, and effective conforming behaviour and, literally, mark down children of expedient and amoral character.

It appears, in summary, that the basic qualities of personality structure and of interpersonal attitude are predominantly created by the child's experiences with his parents. This is not to say that no other people during his lifetime could affect or change his character development. It is **possible** to exercise a curative or destructive influence even after the



child has borne the impress of his family experience for years. What the research data of Havinghurst and Peck say, is that such later influences are seldom intensively enough and personally enough exerted to make any noteworthy change in childhood character, for good or for ill. This is not to say that change **cannot** occur, but to say that it **does not** occur in most cases. Judging from the literature, from the press, and from professional experience, it appears that this observation probably holds true for most communities.

Influence on character formation from outside the family could come from the peer group, from adult-directed institutions such as the school, the church and youth groups, from mass media such as radio, television, movies, books, magazines and comic books, and from the example of adults in the community.

This informal peer society tends to reproduce the moral atmosphere set up by the parents. It is a vital testing and training ground in the details and the specific skills which integrate those adult-derived socio-moral values. But, by itself, it seems seldom to alter those values. Moral behaviour and friendship cliques in adolescence are like reflections of the way the parents have reared their children. This is probably most true in stable communities where there is omnipresent pressure from a commonly held code of ethics to encourage and enforce the maintenance of morality, even if in some cases it is not much more than an outward show of conformity.

Except perhaps for the rational-altruistic children, who come from families with a built-in 'kind of mature rational morality', it appears that the existence and active influence of a stable community moral code is an essential and potent influence on the children's learning of adequate morality. This influence is partly direct, via institutional teaching and individual adult example. Mostly, though, it seems to exert its influence indirectly by maintaining active social pressure on the parents to behave and to rear their children according to generally approved moral standards.

The importance of moral milieu might be more evident in circumstances where there is a breakdown in the moral code of the community such as happened in Germany when the Nazis seized power. One can only speculate, of course, but if we project

the various character types into such a setting perhaps something like the following would happen:

**Amoral people** would continue to behave antisocially; indeed some of them might rise to power under a Nazi-like regime. **Expedient people** would probably adapt readily to the new code of sanctioned cruelty to scapegoat groups, of disloyalty to parents or friends who held out against the new regime, and similar immoral parts of the new 'moral code'. Perhaps some of the **conformers** might hold to their old ethical code, but if community leaders fostered the new code or demonstrated 'blindness' to its immoral aspects, probably many of the conforming group would soon accept the new way of life. Besides the rational-altruistic, the irrational-conscientious group would be most likely to hold their old values, out of firm conviction if not out of enlightened rational morality. Of all the types though only the rational-altruistic people would seem certain to actively oppose the new immorality and to make an effort to ameliorate the plight of victims of the new ideology.

Such speculation does seem to touch on a crucial issue relevant to the talked-of breakdown in moral controls in the large modern metropolis, or to broader social breakdowns in time of widespread disruption. Much more extensive research would clearly be needed to determine what effects such broad upheavals have on moral behaviour and to what degree they affect the morality of people with the different kinds of character structure. But this is an acceptable hypothesis.

The things which I have told of point to integration with a sociological perspective. In my opinion, it would be an error to hold that education for peace consists only in the solution of a psycho-analytical problem — in the liberation from unconscious fears, or only in the solution of a psychological problem of character-formation. Certainly these problems have a great importance, but they must be considered within the range of the total structure of society, that is viewing individuals as members of society, their inter-relations within groups, their in-group and out-group attitudes, their customs, their norms, institutions and common values. If we considered psycho-analytic and psychological problems in isolation, the question of education for peace would remain unsolved. In fact, in such case,



the guarantee for peace would have to wait until all or the majority of people are educated to autonomous ethical responsibility, or until all or the majority of people are transformed into altruistic-rational men. This requires a long time. Meanwhile we are confronted with two chief obstacles — the possibility that an atomic war may destroy great parts of the world and the positive results of our civilisation; the fact that some of the institutions responsible for education or influencing the socialisation of men are in opposition to the aims and the methods of education for peace, on account of their nature and their structural and functional organization.

The first obstacle is obvious. The second is less obvious and it needs some explanation.

Firstly, it seems to me that the character typology described by Havinghurst and Peck can be applied also to social institutions, because these are collective persons. In society there are individuals interacting between themselves and interacting with the institutions. Often the institutions are stronger than individuals. Such institutions as the state, the churches, the political parties and so on can act for good or for ill. Until now the state has monopolised private violence, organizing it like an entrepreneur; the churches for a long time have accepted or fostered many social discriminations; the political parties are closed within their ideological fastnesses, fighting other political parties and incapable of understanding the reasons of others. In the same way the international set-up, with some well developed countries and some countries underdeveloped, makes it difficult to find an international organization that guarantees peace. We cannot neglect these aspects and these situations, to meet which we need a complex approach for study and action.

My proposal now is to consider society as a system in equilibrium, a system which tends to survive, structuring itself again and again in response to various disturbances, internal and external. When society was in the pre-industrial stage of its evolution, its tendency to dynamic equilibrium was almost zero. Technological, cultural and social changes were slow; the reaction of the system to changes was in the form of a slow restructuring of internal social relations, so that only students of history could by examining, a posteriori, past facts and comparing one historical period with another

observe the change.

In other words the man living in pre-industrial society, during 50 or 60 years of his lifetime, comparing himself with his ancestors and so on, was not aware of any change in the social order that he knew during his infancy and his adolescence. This situation lasted for many centuries. It began to change only with the advent of industrial society. Therefore one can say that pre-industrial society was, as a system, in static equilibrium, with feedback of a negative type. Every innovation was remonstrated against as an insupportable disturbance that the system rejected altogether. As a matter of fact all of us know that the great religious and ideological innovations of past times very very slowly provoked structural changes in the social system and often the social system absorbed them.

From the beginning of the industrial revolution, scientific and technological innovations became more and more frequent. During a single generation an individual experiences various consistent modifications in his way of life, in social relations, in the place of work and of leisure. So he must adjust his behaviour to the new situation, changing his attitudes. Scientific and technological innovations have acquired such a force that they provoke many chain reactions in the social system — just like the atomic bomb reaction, and they are rapidly scattered over all the areas of social life, upsetting the equilibrium of society.

In substitution for a social system of steady static equilibrium, with negative feedback, we have now a system of dynamic equilibrium with positive feedback. Nowadays the social system reacts to many innovations without finding a new equilibrium in the process of continual adjustment.

In this phenomenon that is peculiar to industrial and pre-industrial societies, we can distinguish three essential aspects:

a) The first consists in the fact that the social system is characterised by an unstable equilibrium, by tensions and conflicts. It is in a continual crisis. It is like a race in which material progress continues with growing speed in comparison with the pace of cultural progress, and this ramifies into three or four tendencies, as many as the generations occupying the space of time of 100 years. Each



generation in its cultural tendency speaks a different language; each one says or believes that it knows what it rejects but is incapable of saying what it proposes. Each generation has left the bank of a rushing river to swim across it and doesn't yet know where the stream will allow it to climb to the opposite bank.

b) The second aspect consists in the accumulation of scientific and technological innovations. The spread of motor vehicles for private transport is recent enough, but the techniques of television, of supersonic flying, of rapid communications and transport have suddenly been added. One can say the same for the techniques of work in industrial firms, in the services and also in houses. Every innovation creates new skilled jobs, new services, new forms and new areas of the market, new types of industrial business and modifications of the social relations among various classes and groups. The process of division of work continues, and new professional groups are created that often have opposite interests, everyone of them in itself legitimate. The man-woman relations, the relations between work and capital, between town and country, between governing and governed people change, so that social tensions and conflicts increase in number and in intensity. The social system is pressed by varied elements and it resembles a chinese game in which it is extremely difficult to put anything in order because every displacement of one or more elements of the structure makes difficult every other displacement that nevertheless seems necessary.

c) The third aspect relates to the 'cultural lags' in reference to technical or cultural leads. All of us agree, for example, that we have not yet acquired the proper attitude necessary for an industrial or post-industrial society which allows us to control the techniques and to direct them towards human aims. And so we are in danger because the techniques constrains us against our design or will.

To sum up, we are living in a changing world. But the development of science and the technology of communications and travel, involving the dangers of alienation and of annihilation must come to an end. Up to now we have suffered a cultural lag, an incapacity to transform our nature and character. And society has been like a system of dynamic equilibrium with positive feedback, that makes for a

continual structural change. But now, I think, we are nearly past the middle of the S-curve and nearing again a social system of steady equilibrium that could accommodate orders of magnitude of further technical development without much additional restructuring. And now for his education we need to know what man is, we need to know what he can become. The time has come when man can begin to plan what he wants man to be, just as each individual makes his personal plans today — a time when accident and drift will finally begin to be replaced by conscious human values and decisions.

The accelerating powers and dangers and stresses of our days make us anxious and afraid because we are nearing the shock-front of development.

Various metaphors could be used to describe the situation. In many ways, it is like a child learning to ride a bicycle. There you are up to today riding on the three-wheeler on which you couldn't hurt yourself very much. But now you get the two-wheeler and it seems terribly scary and perhaps you fall and skin a knee or an elbow. But you get up again and your father holds the handlebars, running along beside you and suddenly you are riding alone. At one instant you are incompetent, falling to one side or the other and steering wrong, and the next instant it comes right and you are in control, safe and balanced, not because you are fearful and slow but because you are going faster than ever. So, I think, in 40 or 50 years, if we survive, the human race will come through this time of uncertainty and stumbling and will suddenly be riding in its own chosen direction, free, as only a coordinated and confident organism can be.

This is the meaning of the levelling off of our S-curve. We are now nearing the end of the era of change. We have been isolated human beings, selfish combative, ignorant, helpless. But now for several hundred years the great evolutionary hormones of knowledge and technology have been pressing us, almost without our understanding it, into power and prosperity, communication and interaction, and into increasing tolerance and vision and choice and planning — pressing us, whether we like it or not, into a single coordinated human kind. The scattered and competing parts are being bound together. Everywhere now we begin to see men and nations beginning deliberately to



design patterns of development with a growing confidence in the choice and creation of their own future, at least on the level of rational acceptance if not at the empirical level. The changes have burst apart our ancient attitudes and structures, and our failure to adjust to this may yet destroy us, but if we are wise and energetic and understand our own nature and purposes well enough to restructure and control these dangers, we may emerge very quickly into coordinated conformations such as we have never known before. Our chaotic changes will not go on forever. They are converging to a limit. It was implicit in the biological material all along, as surely as the butterfly is implicit in the caterpillar.

It is time now to act, to pass from rational acceptance to concrete behaviour. But how can we operate? I am now at the point where I can offer some few methodological considerations for provoking group discussion.

Children do as we do, not as we say, that is by emulating the attitudes and behaviour of those few people who are emotionally essential to the growing child. Moral preaching which is not backed by consonant behaviour is futile.

In teaching character, rationality and tolerance, as in teaching knowledge, no one can teach what he does not know. In education for peace this includes much more than intellectual solutions alone. It requires that the teacher personally possesses genuinely mature feelings, attitudes and ethical behaviour, or no success can be expected.

Another clear implication is that parents cannot reasonably expect to turn over the greatest part of the education of their children to other people, because no one other than parents can ordinarily have one-tenth of their influence. But if institutions outside the family are to foster good character in education, how can it be done? First, what type of character do adults want to develop in the children they serve? Conceptually most schools and other educational institutions would agree on the rational — altruistic pattern as the most desirable one, but in effect most adults and institutions treat children in a manner that, at best, fosters conforming or irrational-conscientious character. Recruitment and selection of teachers and youth leaders should be rigorous in respect of maturity of personality and character, because their own natures

are going to influence children much more than any verbal information they convey. Institutions of organized social life that can influence education also need reform.

The only method that works in favour of mature character and in favour of peaceful relations or tolerance, is first to give people — whether children or adults — reason to feel an incentive to behave ethically, and then guide them intelligently, patiently, and with growing freedom to make and test their own decisions. This way works: none of the other methods of child rearing and adult education or of reformation, breed more than unthinking, rigid compliance at best — and many methods breed savagely hostile revenge — behaviour, above all if they are exercised in a highly, if sometimes subtly, authoritarian manner.

Among other institutions the school remains the fundamental means of education. The reform of this institution consists principally in the reform of methods and curriculae. What functions can the school also play in education for peace? Citing the words of an American psychologist, Cronbach Lee (see *Educational Psychology*, Harcourt, Bruce, New York, 1954) we can say with him:

‘First, the school builds emotional readiness by making the pupil secure; second, it reinforces his desire “to be good”. Third, it teaches him to see ethical conflicts as problems to be solved intelligently. Then, while this growth is continuing, the school provides opportunities to deal with such conflicts and gain experience in solving them. Any school program presents some occasions for ethical learning. The fifth aspect of building character is to translate the experiences into conscious generalisations. The verbal summary may be brief and simple with young children; with older ones there will be occasions for discussing complex dilemmas. Out of this thinking they will create properly complex philosophies of life.

‘Special thought needs to be given to covering the range of important problems. For example, a program where students always interact with the teacher, having no occasion to work in groups, will confront them with none of the problems of settlement of disputes or delegation of responsibility. Therefore extra-curricular activities and student government are of special value



because they introduce problems the school subjects do not.

‘A person who learns to reason about his conduct and learns what he holds most dear can adapt his character to new strains and new uncertainties . . . Character begins to set almost at the time of birth. Some underlying fears and pleasures are firmly set before school entrance, and the later structure of character does grow around this framework. But a person can acquire new understanding and attachment to new ideals throughout his life, if at his core he likes the world, feels that the world likes him, and believes in the power of his own intelligence.’

And now I conclude my contribution. At present we act towards others largely as we were acted on by our parents, not necessarily as we ought to act. To alter this age-old pattern of character transmission requires a great deal more self-restraint and a great deal more effortful, thoughtful foresight than most of us have learned or find really welcome. What most of us have to cope with in ourselves is a welter of childish intense desires, often curbed only by sheer force, mixed with some milder more satiable urges. We are a turmoil of unorganised, undirected, uncoordinated highly irrational thoughts, out of which we wrest an acceptably logical idea only now and then.

This present state in which most of us find ourselves is itself the chief obstacle to be overcome. The problem of achieving ethical rationality is this: the aligning and harmonising of violently powerful emotional forces is a necessary precondition for rational thought.

This harmonising can be accomplished only through the intrinsically non-rational (not anti-rational) means of harmonious experiences with other people who have great emotional importance for oneself. The intellect can be used to select and arrange such an experience which has little to do with rational thought. Thus we come to the paradox that points to a solution: not either intellect or emotion, but intellect and emotion are essential components of rationality.

## *The Discussion Groups*

The kind of discussion group we have for many years developed and found valuable in the Fellowship is

intended to assist each member to make his own guide-book rather than to acquire a map and itinerary worked out by the group or prepared by the chairman. The discussions have been in general undirected, unstructured, permissive, and open-ended.

Members have felt — to quote from one group report — that ‘the value of the discussions was in the exchange of experience and ideas and in personal contacts rather than in conclusions’. And the personal satisfactions — reinvigoration, refreshment, and renewal — that have accrued from such series of discussions have proved unquestionably worth-while.

But I have doubts whether this has invariably been the case. There was a phase when experiments in group dynamics based on depth psychology — illuminating when carried out under the requisite conditions of continuity, duration, and group expectation — in the absence of these conditions obscured for too many the purposes of the discussion and their relevance to the theme of the conference.

I do not think it was an overhang of this phase that made the discussions less satisfying to some participants than they might have been. We must look for the reasons to the nature of the theme and the expectation aroused by its challenge, as well as by the pre-Conference publicity. As one group reported: ‘the Conference was publicised as a landmark, but we have had too much recapitulation of theories and ideas people are already trying to carry out.’ And in the Open Forum one member suggested that in the realm of new ideas, to judge by this Conference, we were being by-passed by the children, calling to witness the sixth-form girl to whom Teilhard de Chardin was ‘old hat’. Another member remarked in the deliberations the lack of a sense of urgency — we look like being overwhelmed by the future before we have faced it.

To whatever extent as measured by the nature and quality of the discussions the Conference may have fallen short of expectations, the fault did not lie in the preliminary material and its timely circulation. Members had opportunity to prepare themselves on some of the topics on which they felt least at home. It might therefore have been possible to forestall a situation which one group at least frankly recorded: ‘No one in the group was competent to discuss the effects of automation.’ But only perhaps to a limited extent. In my view this particular conference called for a different conception of the function of the small group in relation to the conference themes.

Hindsight suggests that we should have got further with ‘new educational thinking’ in relation to the themes if we had planned study groups under expert guidance, and, in order to make the best use of the short time available, proposed a main theme for each group. As the working papers showed, all the themes had marked interrelation. Study groups could have profitably concentrated on their own theme, at the same time taking into purview relevant aspects of all themes covered by the working papers and lectures, choice of theme being of course allowed for.



Apart from this idea, it is clear that the discussion groups as actually arranged would have gained much advantage if it had been possible to bring together the leaders before the Conference and get them together for at least brief consultations during the Conference. Not for the purpose of controlling experiments in group dynamics, but for planning the course of the discussions. This was an occasion when permissive discursiveness and the random exchange of guesswork were inappropriate.

Nevertheless, in conditions not altogether favourable, and under a limitation of time and the too frequent absence of group leaders at International Council, the groups appear from the reports and from participants' opinions to have achieved varying degrees of success. In any case, the exchanges and personal contacts had their intrinsic value, and who can estimate either the immediate or the long-term effects upon individuals of the ideas they sparked off.

## *The Working Groups*

For many years now, creative group work has been an integral part of all NEF conferences, and has followed a pattern initiated and still continued by the English Section. I repeat, an integral part, for that was clearly intended from the start. I remember no Fellowship conference in which creative group work was not germane to the theme, and some in which it was central. It embodies so much of what the NEF has always stood for.

It occurred to me at the Open Forum, when reminding discussion groups to send in their brief reports, to suggest to the working groups that they too might like to let me have a few short comments on how their work was relating to the conference themes. Did I detect a faint gasp of surprise and bewilderment?

This may have been due partly to the fact that the request was sprung on them comparatively late in a conference in which in any case their allocation of time was short and had suffered some interruption.

Actually I did receive one report, from the drama group, and I am sure Miss Honor Matthews will permit me to quote it: 'We achieved some dramatic experience ourselves and enjoyed relating our findings to the basic principles of dramatic art as these can be used in education. Perhaps we were only beginning to discover each other and our own inner selves in our work as the course was ending, but each individual could report something gained in understanding or skill in this medium, and feel increased faith in its value as a means of personal development and delight.'

This touches on themes which one might develop further, as, for example, Sheila R. Harris does in her article 'Therapeutic Aspects of Drama' in a recent issue of 'The New Era' (July/August 1965), or Warren Farnsworth in the same number in his article 'The Study of the Arts in Colleges of Education'.

It is especially as a means to personal fulfilment that we offer the arts, drama, and other creative activities in the working groups. What we hope is that people will choose some medium unfamiliar to them, put themselves in the

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place of beginners like the children they teach, find new and possibly unsuspected powers in the self, and through personal experience and group cooperative creativity learn to live from deeper levels of their own being. Such experience can be enjoyed without a previous training in the techniques of the cultivated artist.

How relevant all this is to what Mr Entwistle had to say about the importance of aesthetic and moral education in an age of automation.

In the working paper, lecture, and discussions on personal fulfilment, the moral and social aspects were developed, but strangely enough not the aesthetic. This may have been because the whole climate of NEF thinking presupposes the education of the emotions and the freedom of creative imagination. Wyatt Rawson added a footnote to his paper from which, since it was not printed, I give a brief extract: 'There is the artist and the religious person in all of us that requires nourishment. The great contribution of the arts to society lies not so much in their therapeutic value as in opening our eyes to another dimension of life.'

The working groups are intended to bring out the artist in all of us, to enable us to explore the creative process as a personal and group experience. This may reveal a new dimension of consciousness, or, as many hold, bring elements of the Unconscious into consciousness with integrating effect upon the whole person. The flow of inspiration, whatever its source, does not emerge as art. That is the work of what Coleridge called the 'shaping spirit of imagination'. A note on the creative experience and how the inspiration took shape through the use of the various media could not fail to interest. 'And as Imagination bodies forth the forms of things unknown' — and who should know better than Shakespeare? — 'the poet's pen turns them to shapes.'

To lift Goethe's phrase from the working paper: 'In der Beschränkung zeigt sich erst der Meister.' Shape implies circumscription ('Beschränkung').

One does not doubt that in their creative activities the members of the working groups discovered that only by submitting to the limitations of the medium could the artist become the Meister.

I wonder if members of Mr Sneum's group also discovered, as I did when working under him at Askov many years ago, not only the limitations but also the evocative power of the medium.

It seems to me that something has been lost to the Conference Report in the absence of recorded impressions from the working groups.

## *For the Record*

The International Conference at Bishop Otter College, Chichester, from 4-11 August 1966, was organised by the NEF Headquarters in cooperation with the English Section, and with the help of the Hopkins Fund and Unesco.

Four years ago it had been decided by the International Council at Dreierbergen, following the Delhi Conference, that future international conferences would have to be

the responsibility of the national sections. Thus last year's Askov meeting was the responsibility of the Danes. However, Yvonne Moyse, NEF Administrative Secretary, construed her office with such breadth, vigour, and enterprise, that the Dreierbergen decision was out-dated. The burden of her organising work 'outside the bond' was enormous. Help in this came from a few members of the English Section (one thinks of Alice Martin and Leslie Hutchinson), and of course from the indefatigable 'Dobbie', her clerical assistant.

The general design of the Conference and the preparatory work upon the theme, to the thoroughness and quality of which I have paid tribute elsewhere, was the responsibility of a small Conference Sub-Committee under the chairmanship of James Henderson. Subsequently as Chairman of the Conference he presided at the meetings and official occasions with lucidity of judgment, warmth of personality, and urbanity of wit, and bridged the interstices between the lectures with illuminating comment.

I do not need to add here comments on the lectures and working papers that provided the substance of the Conference. The circumstances that denied to us the presence of Professors Mialaret, Borghi, and Ansari put us into debt to Professor Carbonaro and Herr Hans Erdelt as late but welcome substitutes. As for the Conference transactions and discussions, it is plainly to be hoped that they did not end where they left off. The measure of success or failure lies in the sequel. Those who carried away books and pamphlets from the stall — manned by volunteers to whom our thanks — and material from the exhibition made a start in the right direction.

The amenities provided by Bishop Otter College were admirable for all our purposes, from creature sustenance in the dining room and refreshment in the bar to inspiration in the chapel. An enlightened Local Authority rose to the occasion with hospitable welcome and genuine ardour. Our appreciation of the notable Reception they gave us in their magnificent new training college was spoken for us by James Henderson in a 'jewel five words long' — and more, but not too much.

Monday 8th August was left free for two well-planned excursions, in both of which visits to educational establishments and receptions by the civic authorities were added to the scenic delights of the journey. For the VIP treatment afforded them the participants owe a debt to Leslie Hutchinson, the county Education Officer. At Crawley there was a privileged visit to the APV Works: the original feature of the IoW expedition was the journey by Hovercraft which 'crept upon the waters'. The 'creepy' and the Crawley experiences delighted not least our visitors from abroad.

So did the two visits to the Chichester Festival Theatre. Shakespeare's 'Macbeth', directed by Michael Benthall, offered a striking and controversial re-interpretation by John Clements and Margaret Johnston of the characters and relationships of Macbeth and Lady Macbeth. The dramatic experience brought illustrative material to the discussions on personal fulfilment of a number of groups. Chekhov's 'The Cherry Orchard', which, said my old Professor, Quiller-Couch, moves us 'with a sense of this



world and how it passes away, and with a catch of the heart at what is to come', aptly contrasted with the boldness of our theme, 'Shaping the Future'.

Numbers attending were some 160, among whom a few, but too few, from abroad added their lustre. More participants both from at home and overseas would have enabled us to widen our impact, but not necessarily deepen our consciousness of one another. A healthy and working leaven of new personalities, and a galvanising group of young members, brought invigoration and promise to the work, all the more through their critical comment.

At the risk of disrupting their own participation and the continuity of their groups, members of the International Council, many of whom were designated leaders of groups, met during the working hours of two days for the business of the annual general meeting and the reports of the national sections. Weighty additional matters for deliberation and decision were: a new statement of policy, the future mode of operation, the change of name to 'World Education Fellowship', and a two-year project, to be undertaken possibly under the auspices of Unesco, the choice that commended itself to the Council being, appropriately enough, 'The role of the teacher in the automated school.'

## *Correspondence*

Dear Editor,

I believe that 'Science and Child' (New Era, Vol. 47, No. 8), was one of the most important pieces of writing your journal has published for a long time.

The author, Miss E. M. Renwick, writes with compassion and understanding. What is more, her observations are timely: children in our schools are once again being exploited in the name of education — this time in order to get them all to learn science. 'Science' has become national in policy; so 'Science' becomes educational policy, and our view of the child is distorted accordingly.

It is the theme of the present Nuffield Junior Science Project that 'Children behave naturally in a scientific way. They observe, question and experiment in order to understand the world around them. Given the opportunity and help they will devise and construct the necessary experiments and apparatus to find the answers to their problems.' But such statements are, in fact, quite misleading.

Children do not behave like this at all. For one thing, nearly all their behaviour in school is inauthentic — they are behaving in accordance with the wishes of adults — and for another, their questions do not constitute **scientific** questions — an inference which is based on the linguistic distortion, 'natural=scientific'.

Also, I think we should bear in mind that there is evidence to suggest that the appearance of an urge to scientific enquiry in the child at an early age is symptomatic of lop-sided emotional development. (See, for example, David C. McClland: On the Psychodynamics of Creative Physical Scientists.)

I believe we owe Miss Renwick a debt of gratitude for having the courage to speak out on behalf of children at a time when it is not very fashionable to do so.

Yours sincerely,

K. F. POPLE.

## **Some Post-Conference Thoughts**

Dear Editor,

Towards the end of a most inspiring International Conference we were presented with the draught of a reformulated statement of aims, such reformulation being considered necessary for the purpose of attracting young people to the Fellowship, without which, it would seem, the outlook for the Movement's survival is bleak. But a re-appraisal and a re-statement of aims will not of themselves bring in new members — young or old. Means for the wide dissemination of information about the, now, WEF must be considered, as also must activities and internal organisation. Though time was promised at the Conference for such considerations, in the event none was available, and I feel sure that this proved a disappointment to many. The following random thoughts may serve to stimulate discussion on matters which have, apparently, some urgency for the continued life of the WEF.

Foremost, of course, must come the Council approval of the final form of the statement of principles and aims, which should be followed by its immediate publication as an attractive leaflet complete with tear-off slip for obtaining further information. A small well-designed poster could also be printed — perhaps quarto size — for notice board display, and we should aim to publicize in as wide a variety of establishments as possible, not exclusively in schools and colleges of education. It might be an idea for the Council to consider the appointment of a Publicity Officer in this connexion. All members should be sent two or three leaflets for distribution as soon as they are available, along with their next copy of the NEW ERA and invited to send for more.



For anything in the nature of a re-birth of the Movement — and certainly for the retention of the active interest of new young members — the holding of regular meetings are a *sine qua non*. Meetings fall into two categories: local ones for WEF members and contacts; and public ones — and both are necessary. Local ones could take place fortnightly, or monthly, and those who would be willing to act as local convenors could be given suggestions from the Council to assist in the formation of a group. Having been given the addresses of members in their area, it might be suggested that they contact the nearest college of education; known progressive heads; adult education centres; Townswomen's Guilds; and so on, requesting their co-operation, perhaps asking for posters to be displayed; an advertisement in the local press could be considered. If from such efforts only half-a-dozen people were brought together it could be considered a satisfactory initial achievement. As soon as local groups feel strong enough public meetings, say three or so times a year should be considered. Groups functioning as part of an international fellowship would surely wish to communicate with the public as soon as they felt able. Public meetings can be run on a surprisingly small budget, and fortunately there are many inspiring speakers, working in widely different fields, who are content to speak to small audiences where they know there is genuine interest in their ideas, and often they only request travelling expenses. In any event, there should certainly be several held in London during the year. They could be held in a room at such a place as Conway Hall, which is central (near Holborn Tube) and which lets rooms at a very reasonable cost. Advertisements in the *NEW STATESMAN* and *NEW SOCIETY* (if possible in the *ILEA Education Bulletin* too), would show not only Britain, but the world at large, because of their over-sea circulation, that the WEF was alive and kicking, and, given the right speaker and topic, would ensure an audience of at least a few dozen — and those conditions should not prove difficult to fulfil.

With regard to internal organisation, consideration could be given to the idea of co-opting a number of members on to the Council, where youth was an essential qualification: perhaps a student from a College of Education, another from a University; a first year teacher; a teacher in special education; with, say, an age limit of 25. Whatever drawbacks such a scheme might have, and obviously there

would be some, the prevailing advantage would be that youth would be having a voice.

A final suggestion is that a specific immediate aim for the WEF be considered. It would have the effect of giving focus to much of the Movement's energy and also give opportunities for bringing it purposefully into touch with many other organisations in a variety of fields, whose support would be sought. Could such an aim be found about which the Fellowship would be united? In his Conference working paper, *The Roots of Morality*, James Heming remarks that:

'Today, in a fascinating way, morality has become necessity. We have always been "members one of another"; today we **have to** take full account of that fact if human life is to continue its development on this planet.' He goes on:

♦ 'The point of re-interpreting moral values in terms of man's present and continuing developmental needs is that it transforms morality from something that, in people's minds, has become faded, dimly apprehended and rather embarrassing — the vestigial remains of a sin-soaked dogmatism — into immediately pertinent principles of living. To achieve that internationally requires a competent and determined effort of communication. We have to see that people understand themselves better: what they are, how they grow and relate themselves to others, what the challenges of living and becoming really are. People, particularly young people, are ready for this.'

There are surely few, if any, Fellowship members who would quarrel with this incisive analysis, and expression of the needs of our day. The question then is: 'What is being done in our schools to meet this most urgent need?' Unfortunately, in the vast majority, the sad answer is 'Nothing'. Could the WEF take for an immediate aim, that curricula for all children over 14 incorporate provision for regular periods, the specific aim of which would be to assist the child to gain understanding of his own nature, and of his personal relationships? Such periods would touch on psychology, sociology, comparative religion, philosophy, ethics, and enable the child to see the relevance of these studies for him personally. Of course were this ever to come to pass on any scale, many teachers who took these periods would do so in an uninspired, didactic way, (unfortunately typical of so many teachers of RE today). The all-important gain however would be that a minority would make their sessions vital



Associate Editors

Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

55 Upper Stone Street, Tunbridge Wells, Kent.

## Editorial

Last month in the Chichester conference issue we did not report the change of name which was agreed from NEF to World Education Fellowship. In this issue you will find an inserted statement in leaflet form saying what we stand for under our new name.

Your editor is not partial to insertions and she is slow to make complete statements of what groups stand for in case growing points are then ruled out of order. It was reported to her that a famous woman novelist once remarked "Sunday papers are becoming laborious. When I get mine now I throw those coloured supplements straight into the waste paper basket." Please don't do likewise with our insertion. Read it and criticise it, if you are so minded, and we can print your views about it.

One statement in the insertion pleases me and that is that WEF can become effective as an agent of change. Not change for the sake of change any more than tradition only for tradition, but thinking of change as one of the dimensions of the world the modern child has to live in.

Certainly we are increasingly aware that we are members of one world. It did not take David Frost's masterpiece of interviewing of the Indian Miss World on television to bring that home. Though this made an impact on young people. Food has become much more international over the last 20 years. More people travel. The world seems divided and distraught but the young of many countries have seen photographs of the world taken from outer space. That gives them dimensions of living that are strange to us, this miracle of man getting off the world and taking a picture. In the thirties a very wise man told me that we needed to be able to see ourselves with detachment, to sit on a cloud and look. It was a need suggested also in Alexis Carrell's

masterpiece "Man the Unknown". Our new name implies all this and more as well as political international co-operation. Virginia Woolf has a prophetic sentence in "Night and Day": "Moments fragments, a second of vision, and then the flying waters, the winds dissipating and dissolving; then too the recollection from chaos, the return to security, the earth firm, superb and brilliant in the sun." She wrote for the young. No wonder a seventeen year-old would-be writer said to me, "The Victorians seem stuffy and the Bloomsbury set seem an oasis of life in the thirties. Virginia Woolf wrote about time rather than chronicled or gossiped . . .

At Chichester the autumn number of the Australian "New Horizons in Education" came my way. Henry Schoenheimer's "What's Wrong with the NEF?" delighted me.

Certainly the wind of change suggested in the article may have coloured the meeting that decided on our new name. As he mentioned of the NEF, "It just isn't new any longer." That is a final comment on the between-the-wars progressive people who had just that slight lack of humility that made them feel no one had ever had such new thoughts before. It is that slight failure in humour and elasticity that has bred satire in the young. The writer adds, "The educational task for the present time is for men and women to learn to live together," adding that on their learning this lesson hangs quite possibly "the fate of a planet." The fate of that world pictured so wonderfully by an astronaut and prophetically delineated "firm, superb and brilliant in the sun" by a major novelist.

In our pages we hope to chronicle small experiments from all corners of the educational one-world so that growth can be revealed as it happens. Help us by suggestion, by writing about what you and your friends are doing. Suggest fresh material. In this issue we have several articles not on one theme at all and yet they have a connection. Richard Heindel talking to his students about "global awareness" and Keith Matthews with his diagnostic picture of "something profound lying at the heart of education today" and the "basic resistances it sets up; Bernard Fricker's advocacy of "an open-ended smorgasbord approach to teaching based on student participation and scientific methods of discovery" all connect. As E. M. Forster might say, "Only connect."



# *New Frontiers in Ethical and Religious Education*

Catherine Fletcher

We live in the atomic age when science is rapidly transforming the fabric of civilisation and when the pressing of a button could initiate the destruction of our world. We are challenged as never before to question the meaning of our existence and what its purpose is. For many the traditional religious answers are out of tune with the scientific temper of the time we live in. Yet few will dispute the rapid breakdown of standards that once produced cohesion in society and gave us some yardsticks for the bringing up of our children. Apparent disintegration there is, and a sense of helplessness at the increase of crime and delinquency especially among the young. Yet there is also considerable evidence of a new approach to the age old insights and a profound dissatisfaction with the aridities of much contemporary philosophy and psychological behaviourism.

For inheritors as we are of a great spiritual tradition we cannot rid ourselves of the conviction that Plato knew what he was talking about when he spoke of the philosophy that was kindled 'in the soul instantaneously like a light caught from a leaping flame', and that the great religions of the world are in fact stating truths about the nature of man and the universe which cannot be discarded like worn out clothing.

Yet those who put forward the claims of religion today know that they cannot rest these claims as heretofore on acceptance of statements of belief authoritatively or divinely delivered. Modern man needs evidence. But the evidence for religion cannot be assessed on quantitative investigation derived from sense-data. For it is concerned with the nature of the reality of the spiritual life and so with the inner nature of man, and the unique quality of his experiences.

## **Depth Psychology and Religion**

It is a matter of profound significance in this atomic age that this reality is being rediscovered and re-stated in language apparently remote from the traditional contexts of religious belief. In no field is

this more enlightening than that of depth psychology. For the penetrating discoveries that have been made within our century are reaffirming the reality of the religious intuitions of the ages. Of the three great pioneers of the investigation of the psyche it is to Jung we owe the dynamic inspiration that has thrown light on the psychology of religion, particularly with his evidence of the transforming power of the creative symbol. Mr P. W. Martin has developed these vital discoveries in his book **Experiment in Depth** indicating how contemporary man can undertake the spiritual path to personal integration, and opening up the vast area of synthesis between science, psychology and religion. An American psychotherapist, Ira Progoff, has vindicated this thesis in his recent book **The Symbolic and the Real**. Here he proves that contemporary men, however remote their own attitudes might be to traditional religious beliefs, are discovering again and again the dynamic core of their inner being, and in this discovery are finding meaning for their own lives, and a purpose integral to creative living. Progoff maintains that it is these transformed people who will in time change the climate of our age, not by didactic teaching, but by the wholeness of their living, reflecting as it will, their deep awareness of Reality. It is his conviction that it is the counsellor who must serve in the future as the 'evoker of persons', . . . 'whose goal will reach far beyond psychotherapy in its limited clinical sense'. These counsellors, he says, 'could check the tide of moral decay that is rising in our midst . . . and restore to us the missing resource of personality that our time in history requires'.

So at the same time as we are feeling at the mercy of the rapid technological changes of the atomic age, we are being brought face to face with those inner experiences which have in fact been the moving forces in establishing the great religions of the world. There is an explosion of literature from East and West revealing the nature of those mystical and dynamic experiences that lie at the heart of all religion. So that as modern man is discovering the deep centre within his own being, he is becoming aware that the great teachers, prophets and mystics are articulating the same reality when they speak of the Kingdom of God within, the Atman, the Buddhist nature, the Christ within, the still point, the Inner Light . . .

Yet the core of religion lies in a commitment that is



the direct result of this discovery — that the true destiny of men lies in living in accord with this deep reality of his being.

## **Ethics and Religion**

There is no ambiguity in the teaching of Christ that man must lose his life in order to find it — that self-seeking, possessiveness, power, hypocrisy, must be relinquished before he can enter the Kingdom. (And the teachers of other great religions have clarified this truth, each in his own way.) Man does not enter his spiritual destiny by repeating a formula, by the sacrifice of the Lamb, by the acceptance of a creed, by performing rituals, but by a profound transposition of his inner life, a sacrifice of ego-involvement demanding a clear awareness of the whole process of conditioning which boosts the ego and leads to competitiveness, power-mongering, identification with ideologies, aggression and war. These facts can be verified by each conscious individual as he gets to know himself. And the awareness of them should lay to roost once for all any notions that religion is a dope for the ignorant, incompatible with scientific knowledge on man's rational capacity. For the recognition of these facts involves the most profound challenge to the process of living that man is capable of accepting. They involve unerring honesty in facing ourselves. And in this self understanding lies the potential for resolving the most apparently blatant contradictions within our own nature.

Moreover the very essence of the moral life and its meaning are implicit in this transposition from the ego-centred life. The pivot of the moral law lies in the nature of man's personal responsibility for decision and action. Yet so long as our actions are determined by our ego-involvement, identification with ideologies, with power, prestige, possession and all the values that are linked up with these, there can be no freedom and therefore no insight into the meaning of personal responsibility. So long as we are driven by impulses and complexes of which we are unaware and therefore incapable of guiding, we cannot act as ethically responsible beings. The meaning of responsibility cannot therefore be disassociated from a crucial insight of religion that man can act freely only when he becomes himself, and by the surrender of his ego becomes aware of the true nature of his autonomy and creative potential.

Though we have here tried to condense the most significant aspect of ethical philosophy in a few lines — the challenge of this argument lies in the acceptance of the inner process of transformation as crucial for an understanding of the nature of our responsibility for action. This cannot be accepted as a *sine qua non*, it is a continuous process of achievement.

And this process leads of itself into another profound aspect or corollary of the nature of freedom, the awareness of what human relationship really means when freed from sentimentality, possessiveness, idolisation, jealousy. Then we can accept and relate to our fellows as they really are. As we know Buber has given us a deep frame of reference for this quality of encounter between men. And we begin to see how sound judgement and objectivity become possible for those who are not at the mercy of the ego-centred life. We can see how urgently this discernment is needed not only for the solution of our personal problems, but for our social and international ones.

The commitment to love and personal responsibility are at the heart of religion and ethics. And these are quite inevitable in man's inner journey towards wholeness, towards personal integrity. For most of us, this is a slow and often arduous journey continuing through the whole of life, and as far as we can see, after death. As T. S. Eliot puts it:

'For most of us, there is only the unattended  
Moment, the moment in and out of time'  
... 'and the rest  
Is prayer, observance, discipline, thought and action.'

In the Four Quartets, he expresses this process in great poetry, in which there emerges a profound reconciliation between the awareness of the timeless moment, the unconditioned insight into the nature of Reality, and the arduous process of freedom of attachment to self. As he makes this inner pilgrimage, man becomes aware that he can live and act in harmony with the laws of the universe and of his own being, with that which is revealed in the creative timeless moment. And as his awareness increases, he learns to act with the clarity of reason on the one hand, and the dynamic of spiritual energy on the other. A doctrinal, philosophical or scientific statement about man and the universe must be rooted in this spiritual dynamic, and related to



this inner process of becoming whole, with its inevitable outcome of responsible action in daily life.

## Religious Education

In the light of what has been said, religious education takes on a different perspective from the one that is usually accepted, and cannot be divorced from what we shall consider is the central purpose of education: 'Become what thou art'. For education really means the process of leading out the potentials within every child. The traditional trilogy of body, mind and spirit is being reaffirmed in the context of contemporary insights, and more and more evidence is accruing to affirm the integral interdependence of these aspects of our being and of ways in which we can achieve the balance that results in the vitality of physical, mental and spiritual health, in creative and responsible living.

So that the teacher's job is essentially that of nurturing the potential of the whole person. Education reflects all too often the limited objectives of those who see it as a means of passing examinations, and so emphasise the cognitive process out of relation to the dynamics of personality. Yet there are many teachers implicitly aware that it concerns the nurturing of body, mind and spirit. And this makes it all the more important that we have a clear articulation of what this means. The challenge is of course immense, yet it holds out such hope, and such a fundamental reconciliation for those who are seeking the meaning of life, and can find it no longer in the traditional doctrinal assertions.

Yet though there need be no radical break with tradition it is surely clear that we can no longer identify religious education with instruction in a particular doctrine of a particular religion, or of a particular denomination. For our concern is with spiritual education. And this should be a tremendous liberation for the educator. For if we have the clarity of vision to pull out of the authoritarian context, we also have the capacity to enter in to that quality of relationship which alone can provide for the spiritual nurture of our children. Even if our own intuition did not tell us we have evidence in the work of Ronald Goldman to prove how remote instruction in the Scriptures can be from the apprehension of the ordinary child. And how can we expect our children to understand the symbolic

nature of religion when there has been no basic nurturing to give validity to it and when their imaginations are distorted and atrophied by the cheap sentimentality of contemporary culture.

And acute though our dilemma is the real job of ethical and religious nurture must begin wherever there are people who do not shirk the challenge of self-knowledge. Far as we look at the sense of meaninglessness, apathy and boredom that pervades so many of our teen-agers, we can have no doubt whatever about the nature of the crisis and the quality of the challenge. There is no more vital job for the schools, the churches, the colleges of education than the initiation of young people into the meaning of life. Since it is unrealistic to leave religious education in the hands of the authoritarian, and quite unethical to leave it in the hands of the person who is only paying lip service to the job, we must explore and develop the function of the teacher as counsellor, in Proffoff's sense: the person, who, in and through his own dynamic spiritual growth can redeem the apathy and meaninglessness of our time.

This is a matter of leadership in the Socratic sense, of those who, being liberated themselves, can awaken the hidden capacities in others, evoking the deeper insights into meaning, and the capacity to listen to the 'internal oracle', the deep inner wisdom. Because these leaders will have learnt to relate conceptual thought to the inner creative experience, they will become the milieu through which others can grow to insight and responsibility. There is much evidence to indicate that the best pattern for this is the small discussion group of eight to ten people, which makes full participation and the growth of fellowship possible. And the leader will need to probe the thinking and the discussion, asking the right questions, starting not from any conceptual idea or theory, but from the actual point of awareness of each member of the group. When this kind of discussion was developed with student teachers, it was found to be profoundly illuminating for their relationships with children, with their peers, with their parents, with their boy friends provided endless starting points for deeper insights into themselves and their situations, so that the process of self-understanding became at the same time a process of clarifying action and responsibility. As we probed into the meaning of life, there was a growing sensitivity to the inner creative process, and



to the symbolic expression of it. After nearly two years of weekly discussions it seemed that the group were ready to study with fresh and open minds the teaching of the great religious leaders of the world, and we started with the teaching of Christ. But the study of one of the Gospels involved us in profound discussion for a whole year and there was no question about the depth of spiritual values that were communicated, while the leader could only feel very humble in face of the insight of some members of the group.

And these were young women between 18 and 21 years of age of sound calibre, good intelligence and in preparation for a profession. Yet so subtle are the whole conditioning processes of our society, and of education that we cannot expect the growth of spiritual insight to be other than a slow process. Yet what meaning can the teaching of Christ or of other great spiritual leaders have unless the soil is fertile to receive it? There is no easy and ready made path into the nurture of the spirit.

It would seem however that the counsellor and the small discussion group have an important part to play in religious education.

There is another aspect, which can play a vital part in fertilising the soil so that it can receive the seed of the spirit. And that is the nurture of the symbolic and creative life. Before conceptualisation has taken a hold on the mind of the child it expresses itself spontaneously through symbols, given paints, large brushes and large sheets of paper. And a tremendous amount of work with children and adults in therapy as well as the classroom has revealed the liberation and transformation that is engendered through the symbolism of painting, modelling, movement that sprung from the unconscious. And the work of Jung and Proffitt and many others have shown us that meaning lies dormant and dynamic in this symbolism of the psyche. Dormant it is for most men today, because our span of awareness has been limited to sense-data and the conceptual life that grows from it. We have two realms of our being unrelated to one another and because of this much of our intellectual life is sterile, and the competitive hierarchial values are dominant in perhaps the majority of educational institutions.

But the great creative artists transmute meaning through myth, allegory and symbol. And it is

through the symbolic life that religion is expressed in meaning that has a timeless character. So today we can find profound meaning in the story of the Garden of Eden, the great language of Isaiah, and in fact in the parables and allegories of the great religious teachings of the world. As with the great artists so it is with the great religious teachers, mystics and prophets, the conscious awareness is fused with the inner dynamics of the spirit, and the experience is communicated in symbolic form. We find this fusion of the traditional symbol and the creative experience of the present with its contemporary techniques in the majestic beauty of the new Coventry Cathedral and in Benjamin Britten's War Requiem, for example. These works of our contemporaries give us great hope for the future and as we penetrate their significance give us indications of ways in which to worship in our schools.

For it is not the abandonment of worship that is called for in view of the lack of vital meaning in many forms and rituals, but a rediscovery of the ways in which symbols can express man's consciousness of the infinite, his sense of values, and his deep desire to praise. Thousands of years ago the psalmist invoked men 'to praise his name in the dance' . . . 'to sing praises unto him with the timbrel and the harp —'. Today, in the daily life of our schools, we can worship with song, with the dance, the violin, the flute and the pipe and all other orchestral instruments that the children learn to play; with drama, with poetry, with painting, with sculpture, with flowers and the beauty of decorative work. In fact our school assemblies could be opportunities for community worship and participation which could become the very heart of spiritual education and leaven not only the school community but the community to which it belongs.

In this article, I have just attempted to open up fresh ways of thinking about religion and religious nurture, and ethical education, and give some evaluation of contemporary insights into the nature of the self. These new frontiers open up possibilities for a continuous process of renewal both within ourselves and within the communities in which we work.

It is appropriate to print this article on the subject discussed at the Chichester conference immediately following the issue devoted to the Conference (November 1966 price 5s) and we are sure it will provoke discussion.



*'Humanists of the World Unite—  
You Have Nothing To Lose  
But Your Parochialism'*

An address given to the  
Connecticut Education Association by  
**Dr Bernard Flicker**

Assistant Professor, Social Studies, Education  
Department, Hunter College, City University of  
New York.

I have come here today to act as an advocate for what I believe to be an important new movement in the field of education. This revolutionary movement may, hopefully, be old to some of you — and thus I hope I can convince you to become activists and spread the word.

The main problem with most revolutions is that we fail to understand their significance until they take the form of a Molotov cocktail thrown into our very midst or come rushing by our doors. Sometimes, however, even a revolution outside our doors passes us by due to our lack of involvement and commitment. Gunter Grass in his new play 'Die Plebejer proben den Aufstand', translated as 'The Plebians Rehearse the Uprising', raises this very issue in a political sense. Grass dramatizes Bertolt Brecht's rehearsal of his company of actors in East Berlin in Shakespeare's 'Coriolanus' at the very moment the 1953 revolt of the workers against the East German communist regime is taking place. The workers burst into the theater and try to get Brecht to take part in the revolt. He hesitates and finally refuses to get involved because he wants to continue his rehearsal of 'Coriolanus' — a play depicting a rebellion.<sup>1</sup> I happen to be an optimist when I conceive of the role of teachers in leading educational revolutions. I think that most teachers will become active participants and refuse to simply allow events to sweep past their doors.

The revolutions in our midst exist on many levels and create new opportunities for challenge and change in our approaches to curriculum planning and teaching methods. Some of the current revolutionary movements are taking place in the areas of civil rights, culture, science, international relations, etc. The main question raised by these revolutions for teachers of the social sciences and humanities is 'Are we integrating these revolutions

into our curricula and seeking the best methods of their significance to our students?' I would submit that we must approach these revolutions through an integrated, interdisciplinary curriculum in the social sciences and humanities. As far as teaching methods are concerned, I would advocate abandoning the question-answer, parrot-like recitation class and substituting an open-ended, smorgasbord approach to teaching based on student participation and scientific methods of discovery.

I would like to make one thing clear before I discuss these points in terms of specifics. I am not advocating the abandonment of specialization in favour of the generalization of all things to all men. In fact, my proposal actually envisages the further development of teacher-specialists as contributors to a team teaching approach based on an interdisciplinary curriculum.

Let me use Africa as an example of a topic which should be the concern of most of the departments in a revolutionary high school or junior high school. I don't think it's necessary to go too deeply into the importance of African history and culture as related to the Negro revolution today, because I'm certain that we are all aware of the significance. I do, however, think it's important to tell you of my chagrin and disappointment in visiting classes in New York City high schools and witnessing textbook lessons on Africa taught a la 'Africa As The Dark Continent', 'Stanley and Livingston Visit Africa', and 'Tarzan Saves Jane and Becomes a Great TV Serial!' In one class I sat behind a Negro girl who flipped through a notebook filled with clippings on Africa and asked several caustic questions of a young, inexperienced teacher who obviously had hardly any knowledge of contemporary African history no less than the last several thousand years of African history and culture. The tragedy of the lesson was that not only was the Negro girl denied an opportunity to understand her past but the white students were also denied an opportunity to rid themselves of Hollywood's interpretation of African history and culture.

If we are really going to teach our students about Africa, we must give them a comprehensive survey of African history and culture. This would include lessons in African literature, art, music, dance, anthropology, religion, politics, language, etc. It is obviously an impossibility for any one teacher to



become an African specialist in all these areas while it is quite reasonable to assume that the English department could include a specialist in African literature and poetry; the Social Studies department could have specialists in African geography, history, economics, sociology, anthropology, etc.; the Music and Art departments would also contain African specialists and the Physical Education department would provide specialists in African dance. We should not forget our colleagues in the natural sciences. They should be able to provide our students with projected solutions to Africa's problems through science and technology.

Following a unit on Africa — or as a separate entity — many teachers develop a unit on the history of the Negro in the United States. Here we have an almost unlimited opportunity to utilize an interdisciplinary approach to a topic. I have taught this unit quite often and started with Martin Duberman's searing documentary play, 'In White America'. Students are stunned and shaken when listening to actors turning history into a direct dramatic experience. The play acts as a catalyst in motivating students to investigate many elements of the Negro experience in America. Ralph Ellison's 'The Invisible Man', James Baldwin's 'The Fire Next Time', Dick Gregory's 'Nigger', Lorraine Hansberry's 'A Raisin In The Sun', 'The Collected Poems of Langston Hughes', 'The Autobiography of Malcolm X', and other works have been used along with selections from Gunnar Myrdal's 'An American Dilemma', John Hope Franklin's 'From Slavery To Freedom', Charles E. Silberman's 'Crisis In Black and White' and Nat Hentoff's 'The New Equality'. There are many more books one might add to this brief list as well as some excellent magazine articles. The Fall 1965 and Winter 1966 issues of Daedalus titled 'The Negro American', Parts I and II, are absolute musts for the most recent research in civil rights in the United States.

Negro music enters the course through the recordings of Bessie Smith, Billy Holiday, Nina Simone, Leon Bibb and others. The poignancy of 'Lady Day' singing 'Strange Fruit' or Bessie Smith belting out 'Gimme a pigfoot and a bottle of gin . . .' presents a slice of truth essential to a comprehensive study of Negro history. Duke Ellington's 'Black, Brown and Beige' suite is a classic representation of Negro music. The film 'Nothing But A Man' makes excellent use of the film as an art form to give insight

into the Negro in the United States. The photographic art of Gordon Parks and the paintings of Hale Woodruff, Horace Pippin, William Scott and Jacob Lawrence add an important artistic dimension.

Teachers must be bold in exposing their students to all elements of the Negro revolution. One would be remiss in not presenting the original voices of radical militants even though many consider them an unwelcome minority. One should always keep in mind the remark made by Malcolm X to most 'moderate' civil rights leaders — 'You should thank God for a Malcolm X — I've made all of you respectable in the eyes of white America!' Thus the discussion of the LeRoi Jones play 'Jello' which ends up with Rochester killing Jack Benny or of James Baldwin's play 'Blues for Mr Charlie' whose ending shows Negroes refusing to walk hand in hand with white liberals at the funeral of a Negro civil rights worker is important. A recording of Malcolm X's speeches and a careful reading of Franz Fanon's book 'The Wretched of The Earth' reveal to our students the basic philosophy of the radical militants and deserve special attention.

I believe that we can approach other topics in much the same way as I have discussed African and Negro history. How can one teach about Asia, for example, without discussing and presenting Asian art, music, theater, dance, religion, history, poetry, literature, etc.? The problem raised by this approach is how can one be thoroughly conversant in all these areas? It would be delightful if I could report to you that we have discovered a method of preparing true Renaissance men in the colleges to staff our schools, but we know that Jefferson and Da Vinci were rarities!

Many of our problems could be solved through the development of a flexible team teaching curriculum involving all the departments in the high schools and junior high schools. Universities and boards of education would have to give their cooperation and funds to a new program designed to prepare teachers for new roles. We should also recognize the fact that there are some teachers on faculties who already possess the necessary qualifications and some social studies departments already engaged in team teaching efforts. We should borrow and build on their successes to create a truly interdisciplinary approach. We must not attempt to create instant teacher specialists overnight. The New York City



Board of Education would probably disagree with me since they have proudly placed several thousand warm bodies in New York City schools after the completion of a summer crash program known affectionately as the 'instant teacher program'. Nothing has demonstrated the bankruptcy of education in New York City more than this affront to something called 'professionalism' in teaching — except, perhaps, the quality of education in the Negro and Puerto Rican ghetto schools. I might add, incidentally, that these 'instant teachers' were mainly slated for ghetto school service.

Let us assume we now have the specialists in our schools and can proceed to give our students an interdisciplinary approach to a unit on non-western areas. Using Africa again as an example, I would use some of the following specific techniques. An opening lecture on African history and culture designed to outline the myths and realities and whet the appetites of students for specific studies. The teacher specialists in the various disciplines would then move into their specific areas with lecture-demonstrations. Small-group seminars and individual student investigations would follow the introductory and special lecture-demonstrations. Classrooms should be transformed into library-museum-laboratories to encourage student investigations under teacher guidance. Some interesting questions for student investigation might be 'How can one compare the esthetic quality of African art with the art of the European Renaissance?', 'How has African music and dance affected music and dance in other cultures?', 'How can one account for the superior aspects of African civilization during the European Dark Ages and the decline of Africa after the Middle Ages?', 'How can the historian decide whether to categorize the contributions of Egyptian civilization in terms of African genesis or other categories?'

Frequent meetings of the teaching staff would be required to evaluate the program. I particularly like this aspect of the program because it calls for the democratic involvement of school staffs. It is time for teachers to demonstrate their professionalism through equal involvement in decision making and evaluation in all phases of the school program. Once upon a time, supervisors and administrators were placed in schools to help their staff teach. Then along came 'Up The Down Staircase' days with the subsequent frustration of creative teachers.

I hope that Connecticut has rid itself of the New York City bureaucracy syndrome and entered the age of enlightenment!

An extremely important aspect to the success of a program of this type would be the establishment of a social sciences and humanities materials center. This center would be responsible for the selection, creation and distribution of materials needed for the success of the project. Teachers cannot teach in a vacuum — even the best of teachers. Again, I must cite New York City as an example of how not to do things. A new social studies curriculum is being introduced into New York City schools while most schools have no materials related to the new curriculum and few, if any, teachers trained in teaching the new curriculum. Thus, the new curriculum will be introduced to the schools on paper while the teachers teach the old curriculum from aging textbooks.

The methodology of instruction I have implied in outlining this program is the 'discovery method' of the new social sciences. Professor Edwin Fenton of the Carnegie Institute of Technology has done an excellent job in explaining this approach in his book 'Teaching The New Social Studies In Secondary Schools, An Inductive Approach.' Professor Fenton has included samples of materials in his book which allows students to develop their powers of analytical thinking and interpretation.<sup>2</sup> The major point of this new inductive approach is that we stop 'telling' students history and allow them to analyze the primary sources and come up with their own generalizations. I don't think anyone can claim at this point that this will become the best of all possible worlds if we begin to use this method immediately — but how can we doubt the validity of a methodology designed to force students to think for themselves? Many teachers have been doing exactly what Fenton advocates for many years prior to the introduction of the 'new' social studies — but why not all?

Another important question one might raise at this point might be a very practical one — how does one use these ideas with slow learners? Quite obviously, a 10th grade student with 4th grade reading ability or less cannot cope directly with every original source or lecture-demonstration presented to average or superior students. I have found, however, in my own work with slow students, that one can find



pertinent materials and rewrite other materials. A great many audio-visual aids used selectively are extremely helpful and stimulating for slower students. The greatest problem we face with slow students is finding high interest material written at their level. We can't expect a retarded reader of 15 or 16 to be interested in books written for 5 year olds. It is a difficult task to find and prepare this material but no more insurmountable than doing the same for our brighter students. I sometimes think we come into teaching with a mystique developed in our academic preparation. We often try to teach our students the material we picked up in college while forgetting that we are not teaching college students. I don't advocate watered down courses of study but I do advocate realistic curricula based on materials designed to help students succeed and move up the intellectual ladder. I would even suggest your throwing out the suggested curriculum for slow students if it merely represents a watered down version of the regular curriculum.

If I seem to be advocating stress on linking contemporary affairs with the past I must plead guilty to that charge. I would, however, submit that this is an important function of the teacher in the social sciences and humanities within certain limitations. I agree with Howard Mumford Jones' statement, 'In general education, the humanities have become the usual instrument for keeping the past meaningful to all students . . . (but) the past is not the present. On the contrary, the past is significantly different from the present — that is why we study it, that is why it can be useful to us and that is why it has meaning and imaginative charm.'<sup>3</sup> Jones advocates teaching a single phase of history instead of all history thinly masking social problems. He says further, 'One good course in the Renaissance, enriched by good readings, slide lectures on art and architecture, and the playing of records will make the point far better than the vague blur of a course in Western Civilization or world history.'<sup>4</sup> I agree with Jones on the necessity of making portions of history vivid and dramatic but would probably define the word portion as a larger slice in the field of non-western area studies. I further believe that teachers should not be propagandists and distorters in attempting to make their subjects fit into contemporary affairs but also would call upon teachers to be discriminating. Martin Duberman in his excellent essay 'History and Theatre' calls upon us to make a distinction

between reading contemporary meaning **into** the evidence, which is reprehensible, and reading it **from** the evidence, which is not.<sup>5</sup> Who among us stands ready to reject guidelines from the past if such guidelines are readily discernible?

The burning issue today in contemporary affairs is Viet Nam. How can one introduce our students to a study of this question with a simplistic contemporary discussion? The answers for Viet Nam lie in her past history and culture as much as if not more than current military decisions. The pattern of land ownership, the conception of 'democracy', the intricacies of Buddhist and Catholic interests, the charges and countercharges concerning responsibilities and past mistakes, the calls for escalation and withdrawal — how can one approach this on any one level and fail to become a victim of emotionalism rather than logic? My favorite example of emotionalism is the famous scene in the film 'Dr Strangelove' when the Strategic Air Command Pilot mounts the atomic bomb and 'rides' it to a Soviet destination as a cowboy gleefully prodding his trusty steed forward. I think we are beset by simplicity partly because of the speed of events. We know that we must obtain enough background information to understand world problems and come up with decisions. Why can't we strive to prepare our students and ourselves by projecting a bit ahead and working on problems before the crisis point is reached? We might even be able to solve certain problems through actions taken **now**. Just think what might happen if we spent more time on trying to explain why nations continue to increase their populations at an explosive clip while faced with almost certain disaster due to famines since their food productivity isn't keeping up with population increases. We know that we have to talk to China in order to achieve world disarmament and world peace through world law — can't we study, suggest and begin to act now?

The federal government is beginning to provide us with the financial resources to improve our courses in the social sciences and humanities. A Social Sciences and Humanities Center has been set up in New York City to serve the metropolitan region including Fairfield County in Connecticut. The major objective of the center is to improve curricula through those two magic words — invention and innovation. The center stresses the interdisciplinary approach and is starting a program of cluster schools



in several counties. The cluster schools will consist of four or five schools grouped together to develop new programs of instruction with initial emphasis on the non-western areas. The center will provide financial and consultative assistance. I would suggest that if your community does not have the services of such a center you immediately apply for one. In addition, I'm certain that you are well aware of the growing number of NDEA scholarships available for summer studies both here and abroad. These scholarships present an excellent opportunity to train the needed specialists. The school system, however, has a responsibility to the specialist to change curricula to include new areas of study.

I would like to conclude my remarks by stating that I don't think we are really going to train all our students to become historians or anthropologists or economists or art historians or music historians through the interdisciplinary approach I have outlined today. I do think, however, that we are going to make them humanistic in the sense of recognizing the validity of the integration of specific elements and the absurdity of narrow specialization leading to parochialism.

1. Vittorio Brunelli, 'Autopsy of an Insurrection', *Atlas*, April 1966, pp 249-250.
2. Edwin Fenton, *Teaching The New Social Studies In Secondary Schools*, (New York: Holt, Rinehart & Winston, Inc., 1966).
3. Howard Mumford Jones, 'Uses of the Past in General Education', *Harvard Educational Review* V. 36, No. 1, Winter 1966, 3-16.
4. *Ibid.*
5. Martin Duberman, *In White America*, (New York: The New American Library Signet Books, 1964) pp 117-126.

## *The Problems of a Liberal Education*

Keith Matthews

What are the problems of a liberal education? At first sight, one might think there oughtn't to be any; but in practice it turns out not to be so. At least, that is what those of us who are engaged in bringing liberal education to art schools are finding out.

I was appointed to take charge of Liberal Studies at the Wimbledon School of Art in the autumn of 1962. It was a completely fresh venture, both for the art college and myself, and our early encounters were agonising. In the first place there was no

general standard of education one could take for granted. Students came with a variety of qualifications — and in many cases, it seemed, none at all. One could not rely upon a common interest either in literature or music or current affairs. Even my colleague in the history of art, who was appointed at the same time, found his task heavy-going among professed art students.

This lack of interest was by no means universal. Each student, taken individually, could be relied upon to show some inclination towards something; but put in a group, diffidence, self-doubt and hostility all intensified.

Of course those days seem a long way away now — in the era of Post-Summerson and Dip. A. D. The students who are admitted to our courses now must have certain minimum qualifications; and they know that the courses they have opted to study are designed to furnish them with a 'liberal education in art.' But the difficulties remain.

In the first place what precisely is a liberal education? According to the Summerson report, upon which the new courses have been modelled, the study and practice of art is itself 'liberal', being one of the humanities; and therefore my sphere of activities has been renamed from liberal to Complementary Studies. Our task is now to round off, complement, the student's education. But just how does one do that?

At Wimbledon we have found that one way is to begin from the student's main interest, and link that on to wider questions — questions of contemporary culture or history. It works — up to a point. Students can, intellectually, see the reasons for a particular study. But all too often they remain emotionally unconvinced. Why is this?

I think the reason is not our fault, but something far more profound lying at the heart of the problem of art education, and indeed of education today. This is the feeling that somehow or other people **ought** to be educated. And one of the basic resistances that one finds in many young people today is that they don't want to be educated any more.

I think there are many reasons for this. One is the fact that when you look about you, at our society nowadays, just where do you begin? There is so



much happening, it's bewildering. And the great monuments of the past among all this change seem terribly remote, and unreal, and unimportant. Young people today, it seems to me, recognise that they have certain interests which they want to pursue; but over and above this they don't feel that there are certain things they **ought** to know about: politics or social history or music or philosophy. They accept that there are these things; but if you admit one, there's no stopping. You end up admitting them all — and then you just can't cope. It's a better policy to follow your own interest and ignore the rest.

This may seem terribly limiting. But it seems to me that a truly liberal education in the future will have to be built on these lines. There is another possibility — and one we are experimenting with at Wimbledon — and that is to recognise that a truly liberal education consists in an ever-widening circle of interest; to organise courses that spring from the individual student's interest rather than to impose a syllabus no matter how theoretically apt. In this way individuals follow different paths to reach the same end: which is of course no end but a new beginning as each enquiry opens up fresh possibilities. What we are doing then is to offer a series of optional courses in which we hope the student may discover something akin to his own line of enquiry. At the moment the experiment is restricted to students in the final year, but we hope as time-table difficulties are overcome that gradually it will be extended to all years; so that a student may find out of a range of 20 possible courses one that suits him; while from the staff point of view the ability to open up new courses as old ones find no takers will provide a continuing incentive to develop new interests themselves.

In this way we hope to solve the problems of a liberal education — in a way perhaps consistent with the multifarious culture of our time.

A related article to this by Keith Matthews appeared in our Sept./Oct. issue 1966 by Seonaid Robertson, entitled "An Art Teacher Training Course." It is delightful to find educators intent on making education experience for students rather than using the take-it or leave-it imparting method.

The next article from Eugene Baum is an insight into some problems in the United States. Again here is the educator bent on communicating with the student and making education a living experience. We may sit back and say we don't have these problems in our own countries. But do we tackle the facets of these problems that we do have so vigorously.

## *The Banneker Elementary District in St Louis, Missouri — A War on Poverty Education Effort*

Eugene L. Baum

The Banneker Elementary District Program is an education project designed for disadvantaged students in the St Louis, Missouri poverty area. The Project is financed in part by funds from the United States Office of Economic Opportunity through the Human Development Corporation. The district is a slum area, characterized by hopelessness and apathy. The area has undergone redevelopment and, as a result, some families have been moved out. In several instances, whole neighborhoods including the school have been evacuated. Approximately 14,000 youngsters in the district go to 23 elementary schools, from kindergarten through grade 8. Racially, 95% of the pupils and 90% of the principals and teachers are Negro. The Banneker District is 12 miles square situated in the heart of the poverty belt in St Louis.

The Banneker Project is under the direction of an Assistant Superintendent, Dr Samuel Shepard Jr. He is assisted by 16 principals, two supervisors, three administrative assistants, one reading clinic director, one physical education consultant, one music consultant, and approximately 500 teachers. Located in the same general area are three parochial schools enrolling some 780 children who may participate in the Banneker Project activities after the regular school hours.

Perhaps the most crucial problem of this poverty area education effort is motivating children to achieve realistic goals. Often children are neglected in the home, and the school is the major source of guidance and motivation. Half the children enrolled in the district receive public assistance in the form of Aid to Families With Dependent Children. This is the highest rate in the city.

### **Objectives of the Banneker Program**

The prime objective of the Banneker District Program is to provide the most beneficial educational program possible to increase pupil motivation and scholastic achievement. This can only be accomplished when the family, school, and



the community work together to achieve the same ultimate ends. It requires reaching the parents and convincing them of the importance of the school's aims for their children's well being and also of the necessity for their support in achieving these aims.

The Banneker District program is founded on the following assumptions:

1. Parental attitudes can be improved; first, by improving communications between the school and the parent; second, by proving that education really works as a means of mobility, and that pupil motivation requires parental help.
2. Pupil attitudes can be improved by broadening and enriching the pupil's experience.
3. Esthetic values, personal pride, and a sense of community responsibility can be raised through specific experiences in creating a clean and orderly neighborhood.

An increase in pupil motivation in the Banneker program is sought in three ways:

1. By giving concrete proof to parents and children that education is valuable in terms of jobs and income.
2. By giving parents specific information on how they can help their children see the connection between success in school and increased vocational opportunities.
3. By sharpening the all important tool of language proficiency through broadening and enriching the child's experience of the world.

The Banneker goal is to increase the capacity of the public school to help culturally disadvantaged young people overcome the deficiencies of their backgrounds and the influences of an underprivileged environment. The realization of this goal involves an extension of the school day and a blending of the school's objectives with the needs of the people it serves. Such a blending will hopefully increase the abilities of the children and youth in the district to take care of themselves and to make changes in their self-concepts and levels of aspirations. These value and attitudinal changes are being sought through:

1. Introducing youth to ways of life that can move them into the mainstream of life in America.
2. Exposing them to role models who will provide them with realistic examples of appealing occupations and styles of living.
3. Transmitting to them useful skills, values, and attitudes.
4. Helping them realize that education is an investment in their future, and that it is often necessary to defer immediate gratification in order to reap the benefits of tomorrow.
5. Reinforcing youth on the home level through programs which encourage parental interest and concern.

### **Programs Involving the Professional Staff**

Dr Shepard works toward the above goals and has been successful in inducing his staff to work toward them. Weekly principal meetings are held. At these meetings problems and possible solutions are discussed, analyzed, and acted upon. Authority is delegated to the individual building principal. If a program has been adopted and implemented, but is not functioning as anticipated, the principal can drop the program or change it to the needs of his school.

Since the inception of the Banneker District program in 1957, Dr Shepard has focused on the full utilization of all personnel and resources involved in the program. Teachers, as well as principals, have been encouraged to make suggestions and decisions concerning program activities.

Regular faculty meetings have been held to help teachers understand the aims of the program and to modify 'middle class' teacher attitudes. Points similar to those following have been considered: the fallibility of IQ scores in deprived areas, the need to know individual achievement records of all pupils, as well as the city and district norms, the development of genuine, non-condescending relationships with parents and community, the need for constant exchange of ideas and experience among teachers.

For most activities demanding classroom time or



directly related to the curriculum, groups of teachers were selected to help plan the activities. A continued and expanded program of field trips figures prominently in the plans of the Banneker program. Field trips have been carefully planned for children at all grade levels to supplement the curriculum. Teachers on the field trip committee select appropriate trips which will be beneficial to the pupils and provide experiences that they normally would not have.

Field trip planning is only one example of the ways in which teachers have been involved in developing activities of the Banneker Program. Although it has not been possible to include every teacher in one or more activity, committee assignments have been widely distributed among the teaching staff. In addition to participation in the field trip project, teachers have served on committees to plan and write scripts for the Mr Achiever radio series, to select art prints, and to plan and develop motivational projects. In several schools persons who are trained in guidance are holding small group meetings with teachers to discuss student needs and to identify situations where teachers can be assisted.

### Programs Involving Parents

Another aspect of the Banneker program is the effort to improve the school's communication with parents. These efforts have included attempts to reach larger numbers of parents than in the past, and to develop cooperative school-parent relationships.

Parent evening programs to promote achievement follow a variety of formats. Attendance is encouraged by sending announcements home, by having parades in the community with signs advertising the program, by teacher and principal home visits and telephone calls to encourage attendance, and by sending children home wearing badges saying, 'My parents are coming to the —— program.' Baby sitting is provided at the school so parents with young children may attend.

Types of programs presented:

1. A group of plays or skits acted out by parents on stage. The purpose of these plays is to identify effective parental roles, family relationships and school-home relationships.

2. Panel discussions to point out improved employment. The panel members are 'successful' Negroes who are employed in status jobs, e.g., aircraft engineer, commercial artist, children's book illustrator, computer specialist, accountant, photographer, designer, naval officer. The guests talk about their jobs, how to prepare for them and how hard they had to work to get where they are.

3. Discussion demonstrations by the Assistant Superintendent and his staff using flannelboards and posters. These programs show parents how poorly their children are achieving in school compared to the national norms. Parents are told that children have to attend regularly in order to succeed in school. When improvements are made parents are told of this, too. In these meetings parents are informed of what they can do to improve their child's school work. One such suggestion is the 'Parent's Pledge of Cooperation' —

### The Parent's Pledge of Cooperation

**I. I pledge that I will do my level best to help my child put forth his best effort to study and achieve in school.**

1. I will make sure my child attends school every day on time and with sufficient rest to be able to do a good job.
2. I will provide my child with a dictionary and, as far as I am able, a quiet, well-lighted place to study.
3. I will insist that my child spend some time studying at home each day.
4. I will visit my child's teacher at least one time each semester.
5. I will discuss my child's report card with him. I will compare my child's grade level with his level of achievement.
6. I will join the PTA and attend meetings as often as I can.

**II. I recognize the fact that skill in reading is the key to success in school achievement, therefore,**

1. I will provide my child with a library card and insist that he use it regularly.



2. I will give him suitable books frequently (birthdays, holidays, and other special occasions).

3. I will give him a subscription to one of the weekly school newspapers or magazines (My Weekly Reader, Jr Scholastic, etc.).

**III. I pledge to do my best to impress upon my child the fact that success in school is his most important business.**

Other activities have been directed at involving parents in the actual operation of the program. For example, parents regularly participate as members of the cast of the Mr Achiever radio series, and in other dramatic skits presented to parent groups at the schools. A development in this connection is the founding of the Banneker District Council of Parent Organizations. Selected members from the parent groups of each of the schools meet together on a regular basis to plan activities and programs for the parent organizations throughout the district. The District Council suggested and helped to implement a 'Study-In Month' in a direct effort to extend the program of the schools in the home.

Still other activities are aimed at providing parents with information about how they can help their children succeed at school. Such activities have included films and skits presented at local parent meetings, and visitations by teachers to the home during the school day. Almost every day and night of the week some schools are open, welcoming people to programs and activities which they themselves had requested. Groups have formed around common interests, and the schools have set up activities and classes to meet these interests. They have included dressmaking, millinery, ceramics, current public issues, neighborhood problems, and reading, writing, and arithmetic to pass elementary or high school equivalency tests.

### **Banneker District Workshop for Parents**

In workshops, parents are divided into small group sessions where each was supplied with a problem sheet. Group leaders and participants then discussed the problem sheet which contained situations that touch the lives of every parent and child. Group leaders were parents, teachers, principals, ministers,

and community leaders with recorders and resource persons from the school and community. At the close of the session, each participant received a homework sheet entitled 'What Would I Think, Do, or Say.' The following is to be answered at home and later to be discussed at the following session —

### **Banneker District Workshop for Parents**

#### **What I would Think, Do, or Say**

1. My teen-age daughter and I have agreed that on school nights she is to be home by 9 pm. She comes home, for the second time in one week, close to 10.30 pm.

I say: .....  
Then I .....

2. My older boy dropped out of school at 16 and went to work. He earns \$55.00 a week and helps out at home. My 14 year old, who is a very good student, wants to quit school so he can get a job too. I want him to stay in school.

I say: .....  
Then I .....

3. Reginald's teacher has suggested that I should spend more time supervising his homework in the evenings if I expect him to improve. After I spend eight hours every day except Sunday on the job plus two hours getting to and from work, I just don't have the time or the energy to give Reginald this kind of attention.

I think: .....  
I say: .....

4. My child leaves home going to the school for study hall. I go to the study hall to see how he's doing and find he is not there, nor has he been in attendance for the past month. When he comes home,

I say: .....  
Then I .....

5. My son's conduct and work at school had always been more than satisfactory until this semester. For the first time I have received reports of his misconduct and refusal to obey rules. Willie says his new teacher just doesn't like him.

I think: .....  
Then I .....



6. A boy in the neighborhood and my child get into a fight over the weekend. I tried talking to the boy's mother but she refuses to talk with me. I discover on Monday morning that my child plans to take a knife to school to defend himself.

I say: .....  
Then I .....

7. Barbara, my oldest daughter, received a temporary suspension for excessive tardiness requesting that I visit the school. I must leave home every morning for work at 6 am. I have to depend on Barbara to prepare breakfast and get the other children out to school on time.

I think: .....  
I decide .....

### Banneker Programs Involving Community Agencies

During the operation of the school year activities are undertaken which involve members of the community or agencies of the community with the school program. Some of these relationships have resulted in the granting of small sums of money to finance one or more activities; some have directly involved community members, others have led to continuing, systematic contacts between a community agency and the Banneker Schools. These cooperative activities have included —

1. Transportation of Children to the City Art Museum — by the Friends of the St Louis Art Museum.
2. Operation Dine Out — a project which gave every pupil in the seventh grade an opportunity to have lunch or dinner at one of the city's finest restaurants.
3. Operation Cafeteria — a project which gave every pupil in the eighth grade an opportunity to buy his lunch in a cafeteria.
4. The St Louis Section, National Council of Jewish Women, has established and conducted pre-school classes in the district.
5. Clean-up, Fix-up campaigns have been conducted jointly by members of the Banneker staff and parents.
6. The Crunden Branch of the St Louis Public

Library and the Banneker schools have been involved in a joint reading project to serve both the children and adults of the Banneker Community.

7. Production of film shorts. These films are shown in local movie theaters to publicize the Banneker motivation program and associated activities.

8. Production of charts and posters. These materials are designed to promote the motivational program and appear in local business establishments.

### Programs Involving Pupils

A variety of methods have been or are being used to reach the program's goals with pupils. The Mr Achiever Concept is a motivating strategem. This involves a fictitious character epitomizing the drive for school and lifetime success. He has been used through a series of weekly radio broadcasts to project desirable attitudes and values to school children. Some Mr Achiever programs have pointed out the contributions Negroes have made to the development of the nation and of St Louis, improved study methods, the expanding opportunities and job market for well qualified applicants, and techniques for getting along with one's peers and family.

Mr Achiever has helpers, Banneker District staff members, who make evening home visits to check on pupils' homework assignments. These helpers are largely welcomed by the parents.

### Assessment of the Banneker Program

Any program as large as the Banneker Community project which cuts across the social life of an entire community is difficult to assess. However, certain elements of progress are in evidence. Teachers and parents report that pupils are more interested in school and see more meaning in education than they did before. Pupils are better behaved than they were in the past and their attendance in school is improved. It is interesting to note that in contrast to other cities which experience a drop in achievement as slum areas become more depressed, the Banneker elementary district is showing slight but consistent academic gains. We must realize that for many unready and unmotivated children **some** progress is the first step.



## Scottish Section Conference

A report from Peter L. Richardson

The 11th Annual Week-end Conference of the Scottish Section of the New Education Fellowship was held from Friday 21st to Sunday 23rd October in Fisher's Hotel, Pitlochry. The President of the Scottish Section presided.

The subject under discussion was 'The Kilbrandon Report and Education'.

The first speaker on Friday evening was Norman Murchison OBE, BSc, FEIS, Headmaster of Ainslie Park Secondary School, Edinburgh and vice-chairman of the Kilbrandon Committee. Mr Murchison pointed out that the remit to the Kilbrandon Committee emphasised the needs of four groups of young people who come, in one way or another, before the courts:

(a) **Juvenile Delinquents.** Children whose actions have brought them within the purview of the criminal law.

(b) **Children in Need of Care and Protection.** Children who by neglect, or malice, or vice of guardians, are running into some kind of moral or physical danger, and to whom society has an obvious duty of protection or prevention.

(c) **Refractory Children.** Children beyond parental control. This may be due to the fault of the parent or to some maladjustment in the child or both.

(d) **Persistent Truants.** A group whose conduct often leads to further delinquency.

All children in these categories have one thing in common — all are in need of special education, care and training, since something has obviously gone wrong in their upbringing. As the deprived child has suffered due to some deficiency in his upbringing it is essential to approach the problem through the home in the first instance. Parental co-operation must therefore be sought if available, as the best sphere of assistance in his upbringing is the home. Assistance must also be sought from other agencies such as school and social workers, if the child is to be helped into a better and happier way of life.

It is believed that the procedure in criminal courts and some of the aspects of criminal law do not make for the better understanding of parents and children nor of how a remedy for this delinquent behaviour can be achieved.

The more positive way is to use a method which would give time, for obtaining full background information of the child, for opportunities of discussion with the parents, agencies and other avenues of assistance, through the formation of juvenile panels acting under the law. All agencies would be grouped under a Director of Social Education who would co-operate with the panels.

The place of the school is an essential one in the commencement of referral, in continuing contact with the home and social education agencies, and also in the return of the child if still of school age.

The essence of the Kilbrandon report is the importance of the preventive and remedial influences of social education. Social education does involve the relationship between school, home and community.

The second speaker on Saturday forenoon was John L. Wilson MA, Headmaster of Loaningdale Approved School, Biggar.

Mr Wilson explained that in the title of the White Paper was the word 'Community'. The successful implementation

of the proposals demanded the involvement of the whole community. Speaking of approved schools he said that through the development of relationships and group dynamics young people would come to a deeper knowledge of themselves and a truer sense of their worth. Punishment was not a potent weapon for changing people or altering their outlook.

The new proposals to be successful would require more social workers of high calibre and a more radical approach to training. He suggested that we might learn from the French system for the selection and training of 'educateurs'.

In conclusion he stressed the role of the day school in prevention by promoting the full personal development of the individual. Unless the schools by their approach could create a meaningful and purposeful pattern particularly for the less gifted adolescents, they would be creating rather than preventing delinquency. The adolescent must feel that he is, in his life, realising some of his own aspirations.

On Saturday evening the members were addressed by J. Irvine Smith, Sheriff of Lanarkshire who urged caution in accepting the report and white paper without careful consideration. The ability of a juvenile panel to deal with a person in perpetuity and keep him under review and apply strictures over a long period did not seem just. He posed the question as to whether a juvenile panel of three laymen would be effective or more effective than the existing arrangements where the Sheriff could make use of existing social agencies.

In cases of hardened adolescent delinquents he felt that panels would not ascertain the facts. Further, members of society needed protection and there was some value in deterrents imposed under present arrangements.

He also felt that the professional calibre of the panel reporters would determine the success of the proposed scheme.

He did not wholly agree that it was wrong to make parents vicariously responsible for their children's behaviour.

Sheriff Smith illustrated many of his points by drawing on his wide experience of young delinquents.

On Sunday morning reports were submitted to the conference by reporters from the discussion groups which had been meeting to discuss the content of the lectures.

The summing up was in the hands of Ian M. Richardson JP, MD, PhD, FRCP, DPH, Department of Public Health and Social Medicine, University of Aberdeen.

In a most competent summing up Dr Richardson referred to the White Paper published on Thursday 20th October only twenty-four hours before the conference. He spoke of the complementary nature of the Kilbrandon Report and the White Paper. He emphasised the concept of the child's need mentioned by Mr Murchison, and the need to evoke feelings of being wanted, expressed by Mr Wilson. The use that can be made of created relationships with boys in school and the joy which pupils experience when their talents are developed for their own fulfilment, are forces for good. Sheriff Irvine Smith's critical appraisal of the Report and White Paper was much appreciated for its honesty and forthrightness.

Dr Richardson enumerated four steps in the treatment of the delinquent child:

- (a) Early recognition of the child who would need help.
- (b) An assessment and diagnosis of his need.



- (c) Plan of treatment.
- (d) Some agency to measure the success or failure of the treatment.

It was important that those who believed in 'Kilbrandon' should strive to make it succeed and for this we would need dedicated teams of social workers in a unified organisation.

What Beveridge did for social security, what Bevan did for the national health service, what Butler did for education, Kilbrandon has done for children in need.

The delinquent child is the responsibility of us all. We must think about objectives and methods. The cause is never single nor simple but usually partly:

- (a) Heredity.
- (b) Family troubles and deficiencies.
- (c) Conditions in the neighbourhood, etc., etc.

Life without affection has little meaning at any age — it has no meaning at all to children. If this is our motto, progress is certain and we shall move from darkness into light.

The Conference closed with a report on the International Conference held at Chichester in August submitted by Miss Grace Fleming, a former president of the Scottish Section of NEF. Miss Joan Low, Vice President of the Scottish Section moved a vote of thanks to all the speakers and to Mr Charles Morrison, chairman of the conference, who in turn expressed his own and the members' thanks to Mr Andrew Robertson of Aberdeen for the efficient organisation of the conference.

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## Historical and Philosophical Foundations of Western Education

S. E. Frost Jr

Prentice/Hall International, 1966, 64s

This book is exactly what it claims to be, namely a sober, useful review of 'Life and Education' in Prehistoric and Ancient Cultures, Classical Cultures, the Mediaeval World and the Modern World. It does, as the author himself claims in his Preface, 'inform' those who are interested in elementary or secondary education, but it can hardly be said to fulfil his second claim, which is to 'inspire' them. The style is not calculated to excite the reader: here is potted history of education, but it should in fairness be added that the pot is full of nourishment for those with strong academic digestions.

James L. Henderson.

## Towards International Co-operation

Sulwyn Lewis

Pergamon Press Ltd, 25s nett

In these days of high racial tensions and bitter relations between countries, where can we look for enlightenment, for possible solutions to the divisions between race and race, nation and nation?

Mr Sulwyn Lewis, a Welshman proud of his lineage, traces the origins of international ill-will with analytical objectivity, and finally offers a few plausible ameliorations. He also supplies a mystique of figures and statistics to emphasise the disparity in standards of living between countries of the West on the one hand and those of the East, Africa and South America on the other. They should make us think.

Mr Lewis visualises the ideal unit of self-government as a state within whose boundaries all members are included — ipso facto, regarded as equal. The 20th century, however, has seen a rise in nationalism that sharpens distinctions. The Communist countries, Africa, the Middle East, are all contributing to this rise in racial temperature.

How best to widen the scope for international goodwill produces arguments of many strains. One last sentence contrasts with the general consensus of opinion. The best way for the West to help, he declares, is by growing richer and richer. The greater its wealth, the greater will be its purchases from overseas. Expansion should be the first aim, while new technologies will bring about wider production.

This is a thoughtful, informative book, and could be read with advantage by all concerned about their 'neighbours'.

Hellen Fisher.

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# *A UN Seminar Brings Self Awareness*

*The Montreal United Nations Seminar  
for High School Students*

**Paul Della Puma**

Cardinal Newman High School,  
Montreal, Quebec, Canada.

The prospect of attending a Seminar sponsored by the UNA in August 1965, appealed to me for the sole reason that it would afford me with a change of atmosphere. My philosophy of life was of a pessimistic and strongly reactionary nature. I could not see anything worthwhile in the United Nations, I did not believe it could accomplish a fraction of its purpose. I lived my life alone, friends did not interest me. I was selfish, conceited, and eccentric (in various proportions). In fact, I was very much a child. It did not occur to me that five days spent at a boring conference would affect my apathetic attitude in the least. The reader should now anticipate a statement to the effect that all that was changed when I came to the seminar, as if 'overnight'. It didn't.

Rather, the effects realized could be compared to a drop of rain falling in my eye as I looked up to heaven. I blinked, and the drop fell, but the sky held my attention. It was a very slow awakening, almost imperceptible, yet constantly tugging at my conscience. Those five days jarred a tiny nerve to begin a process of thought — a process of thought from which I benefit even today and which I shall attempt to spread out on paper in such a way that the reader can appreciate the sensation.

The purpose of the Seminar, I assumed, was to encourage the spread of UN clubs in our high schools. I came to realize that this was only part of it. The main goal of this conference, it appears, was to acquaint youth with the United Nations, its aims and functions, and the meaning of the great, international problems that face the world of today. As the future active generation, it is fitting that we should be prepared to cope with the situation.

At our age, unfortunately, we are all too unaware of that which occurs around us (even those more alert students who were chosen to attend), and care little

about the difficulties of 'international cooperation', and relations among nations. Thus, it is no wonder that few of us could be expected to approach the seminar with a fervent sentiment of enthusiasm and zeal. For my part, I discovered that I knew next to nothing about the UN, despite the research I had carried out on the subject in preparation for the event. I was in for a surprise.

The method used to reach our youthful, perhaps frivolous, minds was effective and remarkably simple in its essence. A number of select speakers presented straightforward accounts of just what the situation was in some places, what the UN was doing about it, and what could be done. They also presented their views of the problems encountered by the UN in its attempt to help balance somewhat the prosperity of nations, as discontent in matters of economics and living conditions seems to foster hostile attitudes and relations between countries.

The idea that there is conflict between opposing ideologies was subtly brought to our attention, so well that I thought I had realized on my own that the only way the United Nations can accomplish its purpose is through cooperation, sharing, and understanding among the nations of the world. I am one to be greatly moved by statistics, it is one of my little quirks. I can frankly say that the figures quoted by some speakers gave me a considerable shock. I had really been in the dark, ignorant and unconcerned. I began to identify myself with the wealthier nations of the free world.

Still, I was not satisfied. Communism was Communism; democracy, democracy. There was no compromise between the two, no hope for cooperation. The United Nations was bound hand and foot, and would remain that way, since these two giant philosophies were so bitterly — and permanently — opposed.

Then came the discussion periods, in which we all took part, and freely expressed our personal opinions on topics related (in most cases) to the topics of the lectures. In a short time, I was brought to understand that there was hope for the UN if only the powers would realize their mistrust for one another was based on prejudice and some hearsay, and that everyone is really looking forward to peace. I also discovered, through our attitudes as a result of the lectures, that the United Nations is moving



slowly forward, and cannot be stopped.

In the end, we were to spread, through example and discussion with our friends, the facts we had learned and the ideals to which we had begun to aspire. The relation between the purpose, to inspire many, and the method, by instructing a few, is thus quite clear.

Before I conclude, I should say something on the most important point, the question of 'resistance to the examination of prejudice'. Prior to the seminar, I had refused even to let the thought that I was prejudiced enter my mind. Indeed, I was prejudiced against the existence of prejudice within myself.

As we conversed in our discussion periods, I became clearly aware of its existence, not only in myself, but in those around me, as well. I realized how hard it was, in our prejudice, to discover our prejudices and uproot them. This internal resistance was a great hindrance to me, for one, and it was not until much later that I discovered my prejudice with regard to Canada and the domestic situation, as well as toward other ethnic groups.

The relation between purpose and method has already been made clear. Discovered insights and delights in new knowledge are related such that the latter is the result of the former. They form a part of the purpose, in that they help to fulfil the spread of the inspired ideas, and are a rather direct result of the method. Resistance to the examination of prejudice is related insofar as it is the 'stumbling block' which must be overcome through the method in order for the method to achieve the purpose. The realistic evaluation of the individual with regard to the seminar is related to every other topic, since its nature depends on the nature of each one.

A realistic evaluation, in my case, is an optimistic one. I derived an infinite benefit from the seminar, my life has taken on new meaning. The least anyone might have derived from it, was a very enjoyable time, and the acquisition of knowledge, and perhaps, a little wisdom. I am sure that we have all come to realize that the success of the United Nations depends upon each member nation — upon each of us — for we are the nations!

The insights I discovered in myself, I have already mentioned briefly. It would be impossible to include everything, however, for some things have not as yet

occurred to me. I will say that my outlook began to change: I cultivated a new spirit of optimism and hope within myself to triumph over the old pessimism; I found friends and real people, and I came to understand and appreciate community living and true companionship; I began to see goodness in everything around me; I was brought to believe that peace will be the inevitable outcome of our efforts; I felt deeply satisfied with what I learned of the actions of the UN, as well as the effects of the seminar itself.

As a result of what I have already said, I do not feel it necessary to deal with 'delight in new knowledge' as a specific topic. I believe that it has become the theme of my essay, more or less, in that I have been stressing the effects of the event on my general outlook on life. It goes unsaid that I must have learned a good deal, which knowledge brought about a beneficial change within me, and a happy state of mind which might be called delight.

*Quotation from Commencement  
Remarks at Pratt Institute,  
Brooklyn, NY, June 1966*

**Richard H. Heindel**, President

This personal address to one set of students voices what our World Education Fellowship is saying. How often wisdom is found by travelling from the particular to the general.

Commencement Day is intensely personal, freighted with emotions, with twinges about shortcomings and wasted moments, with satisfactions from achievements, and with concerns and aspirations.

Now, and perhaps for a very long time, you will naturally be absorbed in your own family life, in your career, and in your profession. The demands of these are great and will often vex your individuality and strain your talents.

Most of you are keenly aware of other demands upon you — of the call to arms, and of the requirements of the social and intellectual revolutions in our neighbourhoods and in our country.



Let me speak briefly about an element — I prefer not to call it a demand — of the situation which we may neglect because of humility or provincialism. I refer to the international or universal dimensions of your career.

Whether you are conscious of it or not, every career for which Pratt programs prepare has much meaning and relevancy for the world. Pratt has no major programs specifically formulated to educate for international affairs. Hence, we all may underestimate how your careers relate to the civilized strength of one's country, or to the contemporary judgment and service of the several billions who are looking over our shoulders.

No, I am not presently recruiting for the Peace Corps. Nor am I talking solely about the very engrossing and sensitive relations with so-called under-developed countries. And, certainly, I am not preaching Imperial America.

I am talking about the contributions a powerful and prosperous country, conscious of its moral responsibilities, will make to total civilization in order to justify notable chapters in the history books of the future.

Because we cannot anticipate the judgment of posterity, it is well to consider the verdict of the contemporary billions watching us. And, often, learning is richly stimulated if we also see and listen to those people who are looking over our shoulders. Most of you are directly involved in the amenities, shape, and quality of living and environment, of learning, and of leisure and production. Some of you will be remaking the city in which, very shortly, most human beings will be born and will live.

Whether you are following your profession in creative loneliness, or are in schools, or in government, or in business, whether ordinary or extraordinary, your career is and will continue to be in this very large world. With awareness, and sometimes through special effort, I believe this universal dimension to your career will mean much to you and to others.

Meanwhile, your Alma Mater will search for ways appropriate to its institutional individuality to involve itself more fully in the global reach of its tasks. The ways are not necessarily obvious nor easy

because, as with individuals, the increasing demands of the social and intellectual revolutions on our doorstep require attention. And at the same time we must apply our energies ever more intensively to the primary objectives of this particular community of learning.

As I said on two other occasions, 'Concern for the future is not an indictment of the past, nor indifference to the burdens of the present. Pratt, this university, is staying at both the heart and frontier of the future.' And here, also, can be the rich dimensions of your own careers.

## BOOKS RECEIVED

**Tales of the Wild West Books 1, 2, 3 & 4**  
W. Charles, Blackie, 1s. 9d. each

**Read about Science – Red and Blue Books**  
The Readers' Digest

**Planning for Health Education in School**  
(UNESCO Source Book)  
C. H. Turner, Longmans, 12s. 6d. NA Limp,  
17s. 6d. NA Cased.

**The English Language**  
W. F. Bolton, Cambridge University Press, 15s.

**The Art of D. H. Lawrence**  
Keith Sagar, Cambridge University Press, 15s.

**An Introduction to Educational Psychology**  
E. Stones, Methuen, 36s.

**Please Miss, Can I Play God?**  
Joan Haggerty, Methuen, 21s.

**Living in Cities**  
John May, Longmans 9s. 6d.

**New Testament Books 1 and 2**  
D. W. Warwick, Longmans, 6s. 3d. each.

**One for the Road**  
Peter Bander, Colin Smythe.

**The Education Shop**  
Lindsey March, Advisory Centre for Education.

**Child Guidance and the School**  
I. Maclean, Methuen & Co., 18s.

**Looking Ahead – Family Life**  
Rev. E. Lord, Longmans, 6s.

**Groundwork Geography – Southern Continents**  
Nora Jackson & Philip Penn, Geo. Philip & Son Ltd., 9s.

**Middle School French Part 2**  
M. J. Collett, Methuen, 8s. 6d.

**Health and Humanity**  
John W. Todd, Pergamon, 25s.

**Social Learning and its Measurement**  
M. L. Kellmer Pringle, Longmans, 12s. 6d.















